

A N

15 M M e

INTRODUCTION
T O
LANGUAGES,

Literary and Philosophical;

Especially to the

ENGLISH, LATIN, GREEK and HEBREW;

Exhibiting at one view their

Grammar, Rationale, Analogy and Idiom.

IN THREE PARTS.

By ANSELM BAYLY, L. L. B.

L O N D O N:

Printed for JOHN RIVINGTON in *St. Paul's Church-yard*, JAMES RIVINGTON and JAMES FLETCHER in *Pater-noster-Row*, P. VAILLANT in the *Strand*, ROBERT and JAMES DODSLEY in *Pall-Mall*.

M. DCC. LVIII.

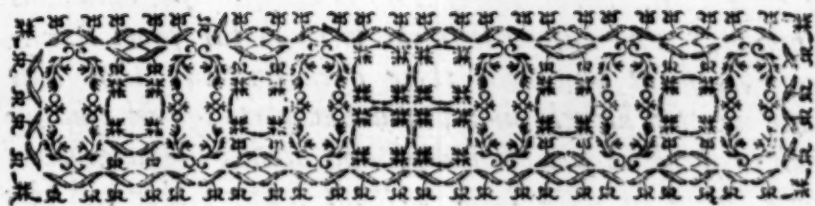
RECEIVED
JAN 10 1872
P. R. A. C. E.

THE
LIBRARY
OF THE
MUSEUM
OF
COMPARATIVE ZOOLOGY
AND
ANATOMY
OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AND
ANATOMY

9 37/22
112



LONDON
PRINTED BY
J. H. COOKE
15, N. B. ST. W.



P R E F A C E.



THE title, which is given to the following sheets, "*An Introduction to languages, literary and philosophical*," is taken from a hint in Lord Bacon's *instauration*; || where he saith, "*Grammar we divide into two parts, literary and philosophical; the one employed simply about tongues themselves in order to their being more expeditiously learned, or more correctly spoken, and he might have added, more correctly written; but the other is in some sort subservient to philosophy, setting forth the various properties of languages, and shewing wherein each of them excelleth and falleth short.*" The usefulness of a *rational Grammar*, which Lord Bacon setteth down as wanting, must be self-evident to every one; and should I not deserve the praise of completing his so excellent a plan for its supply, I may at least hope to escape the reproach of dullness in attempting it.

Some readers may at first sight be inclined to treat the formation of sounds in chap. 2. with the pleasantry of a *Moliere*; * but perhaps a second reading might change their laugh into a serious approbation of its great importance in teaching a distinct and articulate pronunciation. Ma-

ny

|| Sect. 16. ed. Shaw.

* In le Bourgeois Gentilhomme.

P R E F A C E.

ny wise men, particularly Dr. Wallis, † Jn. Conradus Amman, ‡ and Bishop Wilkins were so far from thinking this point unworthy their consideration, that they have written largely on it, and shewn its use in assisting such to speak as are born deaf and dumb: How much I have fallen in with them without seeing either till this chapter was printed off, and stated the formation of the sounds in speech more clearly and exactly let the reader judge.

The first and second parts on Grammar may be of great use to such as have not learned language by it in their youth, and of some use even to those that did; because though they were taught by Grammar, yet perhaps it was only mechanically and arbitrarily, without any explanation of the terms, or reason of the rules: But in this scheme of Grammar no technical term is made use of till it be first explained either by a definition, or representation of the thing itself, and reasons are assigned for the peculiarities of languages, and usages in Syntax. The Dissertations in the third part are more entertaining, particularly that on the origin of language, the rise of Alphabetical writing, and on style and elocution: In short, here is an attempt to give a rational and universal view of language from its elements through the several combinations and powers in writing and speaking; and let candor excuse any defects in the subject matter, or errors in the printing.

† Sonorum formatio Lat. Gram.

‡ Surdus loquens.



LANGUAGE consisteth of LETTERS,
WORDS and SENTENCES:

These are the Subject of

GRAMMAR | *Grammatica* | Γραμματική | ראשית חכמה

GRAMMAR then is the Art of teaching the true Sound
and writing of Letters, the Distinction of Words and
their Construction in Sentences; called

Orthoepy,
Orthography,

Analogy,
Syntax.

| 'Ορθοίπεια,
'Ορθογραφία,

'Αναλογία,
Σύνταξις.

PART the FIRST.

ORTHOEPY and ORTHOGRAPHY.

CHAP. I.

Of LETTERS.

LANGUAGE too hath its Elements; which are a
certain Number of simple Sounds, formed by the
Organs of Speech, the chief of which is the Tongue;
and are expressed by certain Characters or Marks, com-
monly called

LETTERS of the ALPHABET | *Litteræ* | 'Αλφα βῆτα.

B

The

The ALPHABET

IN

Engl.	Lat.	Greek.		Hebrew.
A a	a	A α	ἄλφα	א אלה
B b	b	B β	βῆτα	ב בית
C c	c	Γ γ	γάμμα	ג גימל
D d	d	Δ δ	δέλτα	ד דלת
E e	e	E ε	ἑψιλόν	ה הא
F f	f	Z ζ	ζῆτα	ו וו
G g	g	H η	ἦτα	ז זין
H h	h	Θ θ	θῆτα	ח חית
I i j	i	I ι	ῑῶτα	ט טית
K k	k	K κ	κάππα	י יוד
L l	l	Λ λ	λάμβδα	כ כה
M m	m	M μ	μῦ	ל למד
N n	n	N ν	νῦ	מ מס
O o	o	Ξ ξ	ξῖ	נ נון
P p	p	O ο	ὀμικρόν	ס סמך
Q q	q	Π π	πῖ	ע עין
R r	r	Ρ ρ	ῥῶ	פ פא
S s f	s	Σ σ	σίγμα	צ צדי
T t	t	Τ τ	ταῦ	ק קה
U u	u	Υ υ	ὑψιλόν	ר ריש
V v	v	Φ φ	φῖ	ש שין
W w	w	Χ χ	χῖ	ת תו
X x	x	Ψ ψ	ψῖ	
Y y	y	Ω ω	ὦ μέγα	
Z z	z			

Final Letters,

ו י ה א

The Order of the HEBREW ALPHABET is thought justifiable by Scripture, Lament. 1, 2, 4. Psalm 119.

Hebrew is writ and read in a manner reverse to European Languages, from right to left.

א ה ס ת

These four Letters are often drawn out to a great Length for Ornament, or filling up a Line to avoid the Division of a Word.

C H A P. II.

The Sound of the Letters by the Organs of Speech.

A	α	Α	T H E S E Letters have their Sound by opening the Mouth wide and closing it again by Degrees, as in these Words, <i>all, ell, ill, lo, full</i>; or <i>aw, eat, ye, ob, wooe</i>: and, because they have hereby an open, <i>vocal</i> Sound, or, because they are continually <i>called</i> upon for their Assistance in sounding and forming Words, they are named
e	ε, η	η	
i	ι	ι	
o	ο, ω	}	
u	υ		

VOWELS | *Vocales* | Φωνήεντα | אמות הקריאה

The VOWELS are pronounced as above in *German, Italian, Spanish*—

IN the Articulation of the VOWELS the Breath and Sound are emitted freely from the Lungs and Breast; and it is by an Union with them, that the other Letters receive an open, *vocal* Sound: hence they are named

CONSONANTS | *Consonantes* | Σύμφωντα.

Every CONSONANT hath a simple Sound of its own without the Help of a VOWEL, though not open and vocal: In the Formation of the CONSONANTS the Breath and Sound are intercepted in their Passage with a greater or less Compression by the Tongue and Lips, in the Manner following.

d	δ	ד	Formed by the Tongue laid flat and pressed hard against the Roof of the Mouth, forcing a strong Sound at the same Time in the Mouth; as in <i>made</i>.
t	τ	ת	

By the Tip of the Tongue fixed to the Root of the upper Teeth, sending forth a soft Sound or rather no Sound, but a mere Expression of the Breath at removing it; as *Mate*.

*th** | θ | ϑ | By tenderly pressing the Tip of the Tongue between the Teeth, and making an Aspiration at the same Time: *Length*; an aspirate *t*.

l | λ | $\beth$ | By the Point of the Tongue fixed to the Roof of the Mouth, and sending forth a Sound at the same Time through the Mouth; as in *Mole*.

n | ν | $\daleth$ | By the Tongue placed much as in *l*, but a little more flat, and forcing a Sound through the Nostrils; as *Drone*.

r | ρ | γ | By turning the Tip of the Tongue quick a-long the Roof of the Mouth towards the Throat, at the same Time giving a jarring, tremulous Sound; *Before*.

s | σ | δ | By pointing the Tip of the Tongue a little to the lower Teeth, and making a Hissing between the Teeth; as *Lease*.

z | ζ | $\imath$ | By the Tongue, as in *s*, but instead of a Hissing; sending forth a strong buzzing Sound; as *Blaze*.

c | $\times$ | $\beth$ | By fixing the Tip of the Tongue to the lower Teeth so as to make the upper Part of the Tongue press a little against the Roof of the Mouth; giving a short breathing Sound at removing it: as in *Call, come, Custom, Lac*.

g | γ | $\beth$ | By drawing back the Tongue, and stopping the Passage so as to confine a Sound forced in the Throat; *Gall, Good, Gun*.

b | ϵ | $\beth$ | By pressing the Lips hard together, and forcing a Sound by bursting them asunder; as *Glebe*.

f | ϕ | δ | By the lower Lip softly laid to the upper Teeth, and making a quick Aspiration*: as *safe*; an aspirated *b*.

m | μ | δ | By holding the Lips together and sending forth a Sound through the Nostrils: as *lame*.

b, is

* The *English* make great Use of this soft Aspirate, and express it by *th*: it were better to express it by a simple Character; that of the *Saxons* was θ , δ , as in *Bað*. The *English* also give a strong aspirate Sound to *th*; as in *this, that, those, them, they, the, thee, thou*; here it is a Kind of aspirate *d*.

b, is now merely a gentle aspiration before Vowels, receiving no Articulation from any Organ of Speech; it therefore cannot be considered as a Letter; but as a Mark of Aspiration only.

k, q, as now used, are similar to *c* before *a, o*, and *u*.

x, A compound or double Consonant of *cs* or *gz*, as in *expand, exact*; sounded as if wrote, *ecspand, egzact*.

p, a soft *b*, its half.

w, similar to *u* in *full* or *fool*, as in *Wolf*.

y, similar to *i*, as in *boly*; or to *ie*, as *Enemy, signify; Enemies, signified*.

v, a hard *f*.

η, ω long; *ε, ο* short: *η* was antiently an Aspirate, but instead of it is now used this Mark^c called *Spiritus asper*, to distinguish it from its opposite Mark^c called *Spiritus lenis*: the first is always over *ρ* and *υ* at the Beginning of a Word, as, *ὑπο, ρεω*; also it, or the second, is over other Vowels at the Beginning, as, *ἐπὶ α, ἀπο, ὥς*; both are over *ρρ* in the Middle, as, *ἐρρηθη*.

χ, sounded by the *Welsh, Scots, Germans, Spaniards*, as an aspirate *γ*; by others as the *Tenuis x*: In *Engl. and Latin* it is usually expressed by *ch*, and sounded as an aspirate *c*; as in *Melchizedeck, Archbishop*.

ξ, a Compound of *κσ, χσ* or *γσ*, as in *ἄναξ, ἀνακτος; ὄνυξ, ὄνυχος; τρύξ, τρυγός*.

ψ, a Compound of *βσ, πσ* or *φσ*; as in *ὥψ, ὥπος; φλέψ, φλέβος; κατήλιψ, κατήλιφος*.

π, a soft *β*, as in *Πόπλιος, Publius*.

N. B. *γ* before *γ, ξ, x, χ*, or *υ* hath the Sound of *ng* in *English*, as in *ἄγγελος, λύγξ, πέφασκα, ἔγνω, γνώμι*.

F hard was much used by the *Greeks*, particularly the *Æolians*; who called it *διγάμμα*, from its Likeness of two *Gammas* Γ Γ

Π a strong guttural aspirate Δ; like *cb*, as it is sounded by the *Welsh, and Germans*; as in *Bách, lachen: gb* by the *Scots*; as in *figb: x* by the *Spaniards*, as in *abaxo*.

ρ, its general Sound now given is similar to Δ; it is sounded like *cb* in *English* sometimes.

γ, *ng* in *English*.

ψ, *sb* in *English*, the aspirate Δ.

ξ, *s* in *Pleasure*, the aspirate Γ.

Thus

Thus

v and *f* are often interchanged, as, *Life live, Strife strive, Leaf Leaves*: Country-people generally sound *f* hard.

v is also changed into *u* before a *Consonant*, as, *resolve Resolution; caveo cautum*: It is very natural for *u* before another *Vowel* to fall into a hard *f*, when sounded quick; as it is for *i* before a *Vowel* to fall into the *Consonant* Sound of *j*, i. e. *ch* hard, as shewn below.

The *English* have certain simple Sounds, for which they ought to have single Characters; as that signified,

First, by *sh*, as in *shall*: or by *t* or *fs* or *c* before *i* with another *Vowel* generally, as in *Patience, Salvation, Possession, gracious*; an aspirate *s*: the *German* and *Italian* *sc* before *e, i*; the *French* *ch* before any *Vowel*.

Secondly, by *ch*, as in *such*; and its like, but stronger, by *g* before *e* or *i* generally, and by *j* before any *Vowel* always; as in *Gem, Ginger, Judge, Judgement*; an aspirate *c*: the *Italian* *ce, ci, ge, gi*.

Thirdly, that given to *s* in *Pleasure, Division*, an aspirate *z*; the *French* *je*.

Lastly, that given generally to *n* before and after *g, c, k, x*, as in *sang, sing, Length, Song, sung, Reign; Tincture, drank, drink, drunk, know; anxious, Lynx*. This Sound hath much the Nature of a *Vowel*. The *French* usually give this Sound to a single *n* after a *Vowel*; as in *dans, rien, cinq, donc, un*.

English might be learned much sooner than it commonly is both by Children and *Foreigners*; and again, *Foreign Languages* by *Englishmen*, if taught by some such ALPHABET as the following; formed from the above Account of the Formation of simple Sounds by the Organs of Speech.

THE ENGLISH ALPHABET,

In two Columns; the *first* containing Characters expressive of primitive simple Sounds: the *second* of similar.

Capt. Rom.	Ital.	Character.	Power.	Name.
VOWELS.				
A	a	a	all	aw
E	e	e	ell	ea
I	i	i	ill, holy	ye
O	o	o	ore	oh
U	u	u	full, wolf	wooe
CONSONANTS.				
D	d	d	made	de
T	t	t	late	te
th			loveth, the	eth, the
G	g	g	gun	gu
C	c	c	call, quake	ca, ke, qu
ch			each, age, jamb	ech, ge, ja
ng			fong	ong
L	l	l	male	le
N	n	n	mane	ne
R	r	r	are	re
S	s	s	leaf	fe
fh			flesh	esh
Z	z	z	blaze	ze
f in <i>Pleasure</i>				
B	b	b	glebe, hope	be, pe
F	f	f	safe, save	fe, ve
M	m	m	lame	me

H h b, a Mark of Aspiration, as in *Hat*.

X x x, cs or gz, as in *except, example, exact*; pronounced as if wrote thus, *ecsept, egzample, egzact*.

Thus

Thus the CONSONANTS have a simple Sound of their own; and they might in general be distinguished into those of the Tongue with the Name of *Linguals*, and of the Lips, *Labials*: If the particular Situations of the Tongue in forming them be considered, there will arise other Distinctions; as, Letters of the Teeth, called *Dentals*; of the Palate of the Mouth, *Palatines*; of the Throat, *Gutturals*. Again, from considering them as having less or more a Vocal Sound, some are called *Mutes*; some *Semivowels*, of which four are named *Liquids*, viz. *l, m, n, r*: lastly, the *Mutes*; some are attended with a gentle, some a middle, and some a strong Aspiration; hence they are distinguished by the Terms *Tenues*, *Medies*, and *Aspirates**.

C H A P. III.

Of LETTERS interchanged in Sound.

IT may seem to be a very just Maxim in Theory, that each Letter should always preserve its own Sound; but in Practice this hath never been the Case in any living Language: natural Defects in the Organs of Speech, or a Misuse of them; an Affectation of what may be thought a fine and polite, or rather, as it may well be called, a finikin Way of Speaking; a short and quick Expression; or its opposite Extreme, a heavy, drawling, whining, canting Pronunciation; these and many other Methods contribute to a Change of Sound between the Letters; particularly those that approach nearest in Formation; as,

First, the VOWELS:

These are *long*, *short*, *very short* by Nature, by being interchanged or mixed: as thus in *English*.

A,

* These Terms are from the Latin *Lingua*, *Labium*, *Palatum*, *Guttur*, *Muta*, *Semivocales*, *Liquide*, *Tenues*, *Mediæ*, *Aspiratæ*.

of *iu* or *ieu*, expressed in the Words *Dew*, *View*, *you*; as in *due*, *Duty*, *peculiar*, *pure*; as if wrote, *piur*, *pieur*: or it hath a peculiar Kind of exceeding short Sound, an obscure, indistinguishable *Vowel*; as in *run*, *Gun*, *Murmur*: like the French *e* feminine; or *y*, as commonly sounded by the *Welsh*.

N. B. The other *Vowels* fall into this last Sound, and become very short, when pronounced quick; as *a* in *aver*, *general*; *e* in *Manner*; *i* in *Bird*; and particularly *o*, as in *some*, *London*: *on*, *om*, *our*, *ous* final in all Words, as in *Son*, *Salvation*, *Kingdom*, *Favour*, *gracious*, *grievous*: *o* in *to*, *do* is changed into *u* short. *U* is sometimes changed into *i* short, as in *busy*, *Businefs*; into *e* short, as *bury*, *Burial*.

The CONSONANTS interchanged in *English*.

- c*, before *e*, *i*, *y*, changeth into *s*, as in *Censor*, *City*, *Cymbal*.
- p*, before *b*, into *f*, as in *Prophet*.
- g*, before *b* is either changed into *f*, as in *rough*, *laugh*; into *th*, in *sigh*; or it is mute, as in *high*, *nigh*; and thus the aspirate *g* is lost among the *English*: so it is among the *French*, *Italians*, *Portugese*; but is preserved by the *Jews*, *Welsh*, *Irish*, *Scots*, *Germans*, and in some Measure by the *Spaniards*.
- s*, often falleth into *z*, particularly between two *Vowels*, and when final; as in *these*, *Desire*, *is*, *implies*, *busy*, *Wisdom*.
- d*, final after *e* mute, hath often the Sound of *t*, as in *mixed*, *expressed*; as if wrote, *mixt*, *express*.
- g*, and *k* before *n*; *l* before *k*, are often mute, as in *gnaw*, *Reign*; *knit*, *know*, *walk*, *talk*: *l* before *d* is mute in *would*, *could*, *should*.
- b*, before *t*, and after *m*, is often mute; as in *Doubt*, *Debt*, *Lamb*, *Limb*.
- d*, before *g*, is in a Manner silent; as in *Judge*, *Lodge*.

In-

Interchange of Sounds undoubtedly happened in *Latin, Greek and Hebrew*, while living; but as they are now little known and of less Consequence to the understanding those Languages, so herein, for the most Part, every Nation may follow its own Pronunciation.

C H A P. IV.

The LETTERS interchanged in Writing.

INTERCHANGE of SOUNDS unwarily introduceth that of LETTERS; and this, the Change and Loss of a Language.

A single *Consonant* between two *Vowels* is apt to be pronounced very strong; hence for the most Part double Letters so frequent in *Latin, Greek and modern Languages*, as in

Sinner | *mollis* | Γραμμα.

The *English* very often in Writing, but almost always in Pronunciation, double a *Consonant* between two *Vowels*; and pronounce the preceding Vowel very short, as any, *Anarchy, ever, Lenity, Living, another*; pronounced anny, *Annarchy, ewer, Lennity, Livving, anothiber*.

The interchangeable Letters are those of the like Organ, being a Kind of COGNATE LETTERS: namely, the *Vowels*; and among the *Consonants*,

COGNATE,	TENUES				N.B. η, ι, υ, ω, are deemed immutable; but α, ε, are often changed into η, and ο into ω.
	P	C	S	T	
				Π x τ	
	MEDIES				
	B	G	z	D	
	ASPIRATES				
				Φ χ θ	
	FV	ch,	sh,	th,	
LIQUIDS					
	L	m		λ μ	
	R	n		ρ ν	
C 2					When

When two or more Vowels meet together and form a mixed Sound, they are called

Diphthongs, Triphthongs	<i>Diph</i> } <i>ibongus</i> <i>Triph</i> }	$\Delta\iota\Phi$ } $\theta\acute{o}\gamma\gamma\Theta$. $\text{Τρι}\Phi$ }
<i>proper</i> ; others <i>improper</i> .	<i>ae</i> , <i>ai</i> or <i>æ</i> ; <i>au</i> ; <i>ei</i> ; <i>eu</i> ; <i>oe</i> or <i>æ</i> ; <i>aetas</i> , <i>musai</i> or <i>æ</i> . <i>tas</i> , <i>musæ</i> ; <i>audio</i> , <i>beu</i> , <i>euge</i> , <i>poena</i> or <i>pæna</i> .	<i>ei</i> or <i>ei</i> ; <i>eu</i> or <i>æ</i> ; <i>ou</i> or <i>u</i> ; <i>ai</i> , <i>au</i> , <i>oi</i> . The three last are short and mutable; the o- thers long and immutable.
<i>ai</i> , <i>ei</i> , <i>oi</i> , <i>ui</i> ; <i>eu</i> , <i>ou</i> ; <i>ea</i> ; <i>fair</i> , <i>eight</i> , <i>void</i> , <i>quit</i> ; <i>feud</i> , <i>out</i> , <i>each</i> .		N. B. A Vowel following another is said to be pure.

One or more Letters in a Word taken together, and pronounced by themselves, are called

Syllable	<i>Syllaba</i>	$\Sigma\acute{\upsilon}\lambda\lambda\alpha\epsilon\eta$.
----------	----------------	--

A Word of one, two, three or more Syllables is called

Mono	<i>Mono</i> }	<i>Mono</i> }
Dis	<i>Dis</i> }	$\Delta\iota\sigma$ }
Tris	<i>Tris</i> }	$\text{Τρι}\sigma$ }
Poly	<i>Poly</i> }	Πολυ }
Foot, Mouth, a- mong, Charity.	<i>Pes</i> , <i>Os</i> , <i>in-ter</i> , <i>Ca- ri-tas</i> .	Πῆς , $\Sigma\acute{\tau}\acute{o}\text{-}\mu\alpha$, 'A- $\gamma\alpha\text{-}$ $\pi\eta$.

It is shewed above how the VOWELS are *long*, *short*, *very short* in Proportion as they receive a more or less open Sound: hence too primarily ariseth *Quantity* in Syllables *i. e.* a certain Time or Measure observed in their Pronunciation:

E. gr. 1. *All*; here *a* preserves a full, open Sound, in Time *long*;

2. *Mary*; here not, but falleth almost into *e*, in Time *shorter*;

3. *Alone*, } here *a* and *e* approach to *u* very short,

4. *General*; } and are in Measure *very short*:

The *first* therefore is a Word of one Syllable, *long*; the *second* of two Syllables, *short*; the *third* of two Syllables, the

the first *very short*, the other *long*; the *fourth* of three Syllables, the first *short*, the others *very short*; or of three *short* Syllables: wherein the first Syllable is named *Antepenultima*; the second, *Penultima*; the last, *Ultima*.

Measure in Syllables and Intonation *i.e.* raising and falling of the Voice were Points much attended to by the Antients; who improved them into an Art, very exact and curious, regulated to the Time and Melody of certain musical Notes and Tones: hence the Term

ACCENT *i.e.* | *Accentus*, | Προσῳδία. *Acute*’, *Grave*’, *Circumflex*’, Accents.
 fingering to— | *Tonus*, *Sonus*. |

Let it be remarked, and let the Reader well observe it, that in every Language, if the Stress of the Accent lengthen the *Vowel* in that Syllable on which it is laid, the *Vowels* in the other Syllables will of course often be interchanged, in order to become *short*.

It may be of Use just to mention here one General Rule of Quantity, observed by the *Greeks* and *Romans*; which is this—— *DIPHTHONGS*, a *Vowel* before two *Consonants* or a double *Consonant*, are *long*; the first by Nature, the second by Position.

People inhabiting different Parts of a Nation are apt to differ more or less in their Manner of Speaking and writing, or as it is commonly said, spelling many Words in a Language; hence what are called

DIALECTS | Διαλέκτοι.

A Language is always esteemed to be spoke the purest in and near the Capital, as *London*, *Rome*, *Athens*, *Jerusalem*.

Every

Every Language must of Necessity have its DIALECTS; though they are considerable in none, except the *Greek*; because observed by the Writers of no other Language: In *Greek* the principal DIALECTS are *four*:

1. That spoke at *Athens* and its Territories; thence called, the *Attic*: this, esteemed the most elegant, is used by most Prose-writers, except *Herodotus*.
2. At *Sparta*, *Argos*, *Epirus*, *Sicily*, *Thebes*, *Doris*; called the *Dorick*; used by *Theocritus* and *Pindar*.
3. In *Ionia* and its Territories, situate in *Asia minor*: this is named the *Ionic*; used by *Herodotus*, and chiefly by *Homer*.

The last, at *Æolis*, a Town situate between *Ionia* and *My-sia*; this is the *Æolic*: *Sappho* and *Alcæus* wrote in this Dialect: A Mixture of it is also found in *Homer*, *Theocritus*, *Pindar* and others.

ORTHOGRAPHICAL RULES

In *English*, *Latin* and *Greek*.

CAPITAL LETTERS

Are commonly used in beginning a Sentence, Verse, proper Name, Title and any remarkable Word.

STOPS and MARKS.

Stops point out certain Pauses or Rests to be made in reading a Sentence; of which are commonly reckoned *four*; named

<i>Comma</i> , a very short Pause.	
<i>Semicolon</i> ; equal to two	} <i>Commas</i> .
<i>Colon</i> : equal to three	
<i>Period</i> . equal to four	

MARKS.

Interrogation ? | *Interrogatio*, a Question; the *Greeks* use the *Semicolon*.

Amiration ! | *Admiratio*.

Parenthesis () | *Παρίνθεσις*, the Interposition of one Sentence between another.

Diaeresis " | *Διαίρεσις*, a Diffolution of *Vowels*, shewing that they are to be pronounced distinctly, and not as a *Diphthong*; as

Poët | *Poëta* | *Ποῆς*.

Hyphen - | *ῡφ' εν*, a Joining of the Syllables of a Word or of two Words into one; as, *Houſe-maid* i. e. the Maid of the Houſe.

Apostrophe ' | *Ἀποστροφή*, a Mark of Abreviation; as, would'ſt for would-eſt, ſhan't for ſhall not, I'll for I will, fear'd for feared, *Milton's Poem* for the Poem of *Milton*; e're, o're for ever, over; tho' for though, do'th for doeth, 'tis for it is; a, an, for one.

α, ε, ι, ο before another Word beginning with a *Vowel* are uſually cut off; as, ἀλλ' ἐγὼ for ἀλλὰ; if the latter Word is aspirated, the *Tenuis* of the former is changed into an *Aspirate*; ἐφ' ἵππῃ for ἐπὶ: ſometimes the ſhort *Vowel* of the latter is cut off, if the former end with a long *Vowel*, as, κα' κεῖνος for καὶ ἐκεῖνος, ἐγώμαι for ἐγὼ οἶμαι; but σι, *Dat. Pl. 3 Decl. 3 Perf. pl. Pref. Tens.* and ε, *3 Perf. Sing. Aor. 1. Aor.* have ν after. The *Particles* α, αχρὶ, μέχρι are writ thus; α before the *Spiritus lenis*, αχ before *asper*; αχρὶς, μέχρις before *Vowels*.

Apocope } A Mark of Abreviation in *Latin*
Syncope } i. e. from the Middle
 i. e. from the End; as,
 repositum for *repositum*; *ingeni* for *ingenii*.

GREEK

GREEK ABBREVIATIONS,

Commonly called

LIGATURES				Ligaturæ.			
αι	αι	σω	γω	μω	μην	ασ	σσε
αλ	αλ	δω	δσ	με	μετα	ων	σση
αλλ	αλλ	δε	δε	μων	μων	ον	σσι
απο	απο	δω	δην	οι	οιον	οσ	σσο
αυ	αυ	δω	δυν	ου	ου	ου	σσυ
αυτω	αυτω	ει	ει	ουτος	ουτος	ς	στ
αυτου	αυτου	ειναι	ειναι	πα	πα	σ	σλ
γα	γα	εκ	εκ	πε	πε	τ	τα
γαι	γαι	εν	εν	πε	πε	τ	ται
γερ	γερ	εξ	εξ	πε	πε	τ	ταις
γδ	γδ	επ	επ	πε	πε	τ	την
γαυ	γαυ	εσι	εσι	ρα	ρα	τ	της
γγ	γγ	ευ	ευ	ει	ει	τ	των
γεν	γεν	λυ	λυ	ε	ε	τ	του
γην	γην	και	και	ε	ε	τ	του
γο	γο	κατα	κατα	ε	ε	τ	του
γρ	γρ	μα	μα	ε	ε	τ	του
γει	γει	μει	μει	ε	ε	τ	του
γυ	γυ	μειν	μειν	ε	ε	τ	του
γω	γω	μειν	μειν	ε	ε	τ	του

The HEBREW POINTS decyphered.

It is certain, that *Hebrew* did not preserve a Sameness in the Sound of its Letters; *Jud.* xii. 6. is one Proof among others of an early Change. A Difference in Pronunciation was unavoidable: this undoubtedly gave Rise to the Invention of certain Points for the Sake of fixing a Pronunciation, when *Hebrew* became a dead Language; as,

First, Those called VOWEL POINTS, which denote the simple Sounds and their Change exactly similar to those shewn above in *English*.

long,	short,	very short.
אָ קמץ all, aw	א פתח spake	א חטף פתח Man
ה צרי mean	ה סגול Men	ה חטף סגול regret
י חיריק feen, Sign	י חיריק Sin	ה שוא given
great,	little	
ו חולם goad	ו קמץ חטוף GOD	ו חטף קמץ along
ו שורק fool, you	ו קבץ full	א חטף גנב above.

* It is observable that the *five very short* are somewhat confused, owing doubtless to each Vowel changing into a very short.

Secondly, Other Points which shew the Interchange of the Consonants; as, that called *Dagesh forte* and *lene*, being a Peck in the Body of a Letter: the *forte* is a Mark, that the Letter is doubled in Pronunciation; the *lene* is placed in the Letters **ב ג ד כ פ ת** to take off their Aspiration; also **ש** with a Peck on the right Side is *sh*, but on the Left **ש** *s*: in short, these Points do nothing more than mark the Interchange or Non-interchange between Letters of the like Organ; namely,

ת	פ	ב	כ	ס	ע	י	ו
ד	ב	פ	ק	ש	into a	into	
ט	<i>i.e.</i>	<i>i.e.</i>	ג	ז	perfect	ך	<i>V</i>
	<i>P</i>	<i>V</i>	ח	צ	Vowel	Consonants.	

The Learner may now take his Choice of reading *Hebrew* with or without Points: If the latter be his Choice, it is easily done by giving the Consonants the simple Sound assigned to them above, pronouncing those quick which have no Vowel writ after them, and laying the Accent upon a written Vowel: Thus in *English*,

Brave; Smart; Earth; Strength; blind; simple; left:

In these and Variety of other Words the Consonants *b; s; th; st; ngth; b, nd; ft; mpl*, are easily sounded by an *English-man*

man without the Help of any *Vowel* : In like manner may it be done in *Hebrew*, as in

ברא, שמים, ארץ, יבדל, בין, למים

The Letters ה and ע require much Stress to give them their Power ; and therefore in general require an Accent, though a *Vowel* be written : as in

פועל, אחד, רקיע, רוח

In Words with two or more *Vowels* let the Accent for the most Part be laid on the last Syllable ; as in

יכלו, כוכבים, בראשית, ראשית

Two or more *Vowels* coming together may occasionally be run into *Diphthongs*, יאמר יהי אור

ואת יום, before a *Vowel* may be founded as *j* and *v*,

Lastly, let ה, except when final, be generally attended with a gentle Aspiration, like the English *b* ; as in

היום, הארץ, בהו, תהו, יהוה, אלהים

N. B. The modern *Jews* generally found ז as a Compound of חם, or חז ; and ת as *th*, but ט as *t* : But, as it should seem, not with Propriety.

The *Hebrews* have a peculiar Division of their Letters : א ב ג ד ה ו ז ח ט י כ ל מ נ ש ת these eleven Letters are called *שמושיות servile*, having a particular Use according as they stand prefixed, affixed or inserted *i. e.* serve at the Beginning, End or Middle of a Word, called *שרש Radix*, Root ; which consisteth for the most Part of three Letters : The other eleven Letters are named *שרשיות radical* ; these are fixed and do not become servile ; yet observe, the serviles often become radical, though not always fixed : hence Roots, whose Letters are always retained, are named *שלמים perfect* ; others, one or two of whose Letters are occasionally dropped or changed for other Letters, are named *חסרים defective*.

PARTS the SECOND and THIRD.

ANALOGY (sometimes called *ETYMOLOGY*) and *SYNTAX*.

CHAP. I.

The Distinctions of WORDS.

FROM the various Combinations of Letters into Syllables arise Words: which have been by *Grammarians* variously divided, namely, into 11, 9, 8, 5, 4, 3, and even into two Classes; called the *Parts of Speech*, that is, the *Parts* or *Members of a Sentence*.

WORDS have various Uses and Applications; and may doubtless be distinguished by as many Denominations: but, as a manifold Division may tend to burden the Memory rather than to inform the Judgement, it will be better perhaps to make only *two* or *three Divisions* of Words from their most distinguishing Characters, Uses, and Applications.

Language is a Kind of Painting, as it were, the Copy of universal Nature; Picture like it supplieth the Place of Originals, and bringeth them into an ideal Existence to every Spectator: Or in short and plain Expression, Words are the Substitutes of *Things*, their *Actions* and *Relations*.

Of the first Order are WORDS, which stand as *Names*, either for *Substances* i. e. *Beings*, the Things themselves; thence called SUBSTANTIVES: or, for their Qualities, Properties, Adjuncts, Accidents, Epithets; in short, something subsisting in, *added* to Substances: thence called ADJECTIVES.

Of the SUBSTANTIVE Kind are

Man, Woman,	<i>Homo, Fæmina,</i>	ἄνθρωπος, γυνή,	אִישׁ אִשָּׁה אֱלֹהִים
God;	<i>DEUS;</i>	Θεός,	
Kain, Sarah, Jehovah;	<i>Kain, Sara, Jehovah;</i>	καὶν, Σάρρα,	קַיִן שָׂרָה יְהוָה
Horse, Tree,	<i>Equus, Arbor,</i>	ἵππος, δένδρον,	סוּם עֵץ נֶהֱר
River;	<i>Fluvius;</i>	ποταμός,	
Jordan, Euphrates.	<i>Jordan, Euphrates.</i>	Ἰόρδανος, Ἐυφράτης.	יַרְדֵּן פָּרָת

Of the ADJECTIVE Kind are

Bad, good,	<i>Malus, bonus,</i>	κακός, ἀγαθός,	רַע טוֹב חָכָם
wife,	<i>sapiens,</i>	σοφός,	
happy, fair,	<i>felix, pulcher,</i>	εὐδαίμων, εἰσίδης,	אֲשֵׁרִי יָפָה
high, wide.	<i>sublimis, latus.</i>	ὑψηλός, πλατύς.	נֹבָה רָחֵב

ADJECTIVES stand not alone, but with *Substantives* expressed or understood.

This FIRST PART of SPEECH is distinguished by the Term

NOUN	<i>Nomen</i>	ὄνομα	שֵׁם
Substantive,	<i>Substantivum,</i>	ὑποκείμενον,	דָּבָר
Adjective	<i>Adjectivum.</i>	ἐπίθετον.	הַתּוֹאֵר

SUBSTANTIVES are of various Sorts and Names; one general Division of them is into

Common, as, Man—	<i>Appellativum,</i>	προσηγορικόν,
Proper, as, Kain—	<i>Proprium,</i>	κύριον,
Primitive,	<i>Primitivum,</i>	πρωτότυπον,
Derivative.	<i>Derivativum.</i>	παράγωγον.

The second Kind of Words are such as express an Action or State of a Thing : which Action or State either resteth in the Agent *i. e.* in the NOUN which doeth the Action and is its SUBJECT; or passeth to a Patient, a

Pass-

Passive i. e. the NOUN acted upon, which suffereth, receiveth the Action and is its OBJECT :

Kain walketh, standeth :	<i>Kain ambulat, stat :</i>	Καὶν βαίνει, ἵσ- τησι :	קין הלך עמד
Sarah laugheth :	<i>Sara ridet :</i>	Σάρρα γελᾷ :	שרה צחקת
GOD made Man :	<i>Deus fecit hominem :</i>	Θεός ἐποίησεν ἄνθρωπον :	אלהים ברא אדם
Kain slew Abel :	<i>Kain occidit Hebelum :</i>	Καὶν ἐπέκλεινε "Αβελ :	קין הרג הבל
Wisdom is good.	<i>Sapientia est bona.</i>	Σοφία ἔστι ἀ- γαθή.	חכמה היא טובה

In these Propositions or Sentences

walketh, standeth,	<i>ambulat, stat,</i>	βαίνει, ἵσ- τησι,	הלך עמד
laugheth, is,	<i>ridet, est,</i>	γελᾷ, ἔσ- τι,	צחקת היא
made, slew,	<i>fecit, occidit,</i>	ἐποίησε, ἐπέκλεινε,	ברא הרג

affirm, PREDICATE Actions or States, resting in the Agents, *Kain, Sarah, Wisdom*; or passing from the Agents, *GOD, Kain*, to the Patients, *Man, Abel*.

This Second Part of Speech is named

VERB | *Verbum* | ῥήμα | פֶּעַל

Thus we have two principal Parts of Speech, NOUN and VERB; which are the Foundation of all Discourse: for not one Proposition can be formed without their Assistance, though many may by the Help of these alone.

VERBS are *primitive, derivative, simple, compound*.

There are other Words, which though not of absolute Necessity to the constituting a Sentence, yet serve to connect, carry on and form Discourse; being, as it were

were, Attendants on NOUNS and VERBS, explaining their several Circumstances, Degrees, *Relations*.

These lesser Parts of Speech might be comprehended under one general Term, instead of these four modern; namely, *Adverb, Conjunction, Preposition, Interjection*: The *Hebrew* Grammarians give them a Name, which we may express by the Word PARTICLE.

Thus there are three Parts of Speech,

NOUN,	שם
VERB,	פעל
PARTICLE.	מלה

CHAP. II.

Of the NOUN Substantive.

NOUNS, which stand for Males, are said to be of the *Masculine*; for Females, of the *Feminine*; for most Inanimates, of the *Neuter* Gender: this last is applicable to *Latin* and *Greek* only.

A SUBSTANTIVE may refer to One, Two or more: hence it is said to be of the *Singular* or *Plural* Number.

GENDER and NUMBER in English and Hebrew.

In <i>English</i> the <i>Feminine</i> is formed from the <i>Masculine</i> by	In <i>Hebrew</i> the <i>Feminine</i> is formed from the <i>Masculine</i> , by affixing
1. <i>ess</i> affixed, as, <i>Lyon</i> , <i>Lyones</i> , <i>Prince</i> , <i>Princes</i> .	1. ה, as, איש Man, Husband, אשה Woman, Wife, <i>he, she</i> .
2. Some-	2. ת,

2. Sometimes the SEX is distinguished by *He* *masf.* *She*, *fem.* prefixed, as *He-Lyon*, *She-Lyon*; *He-Bear*, *She-Bear*; *He-Afs*, *She-Afs*. But

3. The most common Way is by two Words, as Man, Woman; Husband, Wife; Boy, Girl; Son, Daughter; Horse, Mare; Bull, Cow; Ram, Ewe; Buck, Doe; Dog, Bitch; Cock, Hen; Male, Female.

s affixed is *Plur.* generally, as, *Lyon*, *Lyons*; *Horse*, *Horses*.

NOUNS ending with *ch*, *sh*, *fs*, *x*, take *e* before *s*, as *Church*, *Churches*; *Brush*, *Brushes*; *Princess*, *Princesses*; *Box*, *Boxes*: In *f*, *fe*, take *v* for *f*, as *Leaf*, *Leaves*; *Life*, *Lives*: Some have *en*, as, *Chick*, *Chickens*; *Man*, *Men*.

Some are irregular, as, *Die*, *Dice*; *Moufe*, *Mice*.

Some are the same in both Numbers, as, *Sheep*, *Grass*, *Fowl*, *Fish*, *Deer*, *Youth*.

2. *ת*, as *בן* Son, *בת* Daughter, *מצרי* Egyptian Man, *מצרית* Egyptian Woman; *שני* second *masf.* *שנית* *fem.* *שני* two, Couple, *masf.* *שתי* *fem.* *אחד* one, *masf.* *אחת* *fem.*

N. B. *ה* affixed is generally the Mark of the *Fem.* but not always, as *ארבעה* four *masf.* *ארבע* *fem.* *ע* to ten, *אתה* thou *m.* *את* *f.* *זה* this, *m.* *זאת* *f.* *הוא* He and *היא* She.

וה, *ים*, affixed, *Plur. m.* and *f.* but not invariably; as, *אנשים*, *אנשים* Men; *נשים*, *נשים* Women; *אבות* Fathers, *אמות* Mothers: Sometimes *ן* is *Plur.*

NOUNS in *י*, *ה*, generally cast them away in forming the *Plur.* as, *יהודים* *יפה* *יפים* *עשרה* *עשרות*.

In *ות* *Plur.* with Affixes, an *י* is put after *ת*, and *ו* is generally dropped; as, *אחיותיהם* their Sisters, *Job* i. 4. *אבתך* thy Fathers, *Gen.* xv. 15. Also in the *Plur.* *ו* and *י* are often omitted, particularly in *Adjectives*, and when they are inserted; as *טבת*, *יפת* *Genesis* vi. 2. *תנינם* *Genesis* i. 21. *עירמם* were made naked, *Gen.* iii. 7. *תולדת* Generations.

NOUNS in *ות* *Sing.* take *י* before *ו* in *Plur.* as, *מלכות* Kingdom *מלכיות* Kingdoms.

In

In a Sentence the Parts of Speech bear Relation to each other; one is said to *govern*, to *agree with*; another, to be in Regimen, *governed*: When any Word standeth without another to govern it, then it is said to be *absolute*; the governing Word, being suppressed, omitted.

N. B. The Suppression of any Word is said to be done by a Figure, called

Ellipsis | Ἐλλειψις.

There are certain Relations a NOUN standeth in to another, or to a VERB; which may be expressed *first* by certain Particles placed before the NOUN (therefore named, *Prepositions*) and by Construction (*i. e.* the natural Order in Speech) without varying its Termination: or, *secondly*, in some Measure, by Variations without *Prepositions*. The Variations of a NOUN are commonly called

CASES | CASUS *i. e.* Falls *ab reſto* | Πτώσεις.

The first Method is followed by the *English* and *Hebrew*; the second by the *Greek* and *Latin*.

Construction and Prepositions.

- | | | | |
|---|-----------------|-------------------------|---------------------|
| | | | <i>Casus.</i> |
| 1. The mere NOUN, as <i>Agent</i> , or Subject; | | | <i>Nominativus.</i> |
| said to come before the VERB. | | | |
| 2. Of <i>i, e, belonging to</i> ; im- | | | <i>Genitivus.</i> |
| plying Possession, getting. | } אל or ל Pref. | | |
| 3. <i>To, for, against, unto.</i> | | | <i>Dativus.</i> |
| 4. The NOUN, as <i>Patient</i> ; said to follow the | | | <i>Accusativus.</i> |
| VERB. | | | |
| 5. The NOUN spoke to; by | ב' or ה | ה | <i>Vocativus.</i> |
| itself or with <i>o.</i> | | affixed to <i>i. e.</i> | |
| 6. Of <i>i, e, from, with, by, out of.</i> | מן or מ | toward a Place. | <i>Ablativus.</i> |
| In, on, between, among. | בין or כ | | |

A NOUN

A NOUN

N. B.

N. B. The *Nominative* is by the *Latin Grammarians* named, *Rectus*: wherein they represent the *NOUN* as forming a Kind of *Perpendicular*, standing upright; the other *Cases* are said to be *Obliqui*: where the *NOUN*, as it were, *cadit* falleth, *declinat* declineth from a *Perpendicular*.

Here follow the *Latin* and *Greek* Nouns according to their Gender, Number, and Declension; *i. e.* the Forms in which Nouns are varied, or, as is commonly said, declined.

THE FIRST DECLENSION

hath

Nom. *Sing.* in *a, e, as, es.*

Gen. in *æ, es.*

Dat. in *æ, e.*

Acc. in *am, em.*

Voc. in *a, e.*

Ablat. in *d, e.*

Nom. *Plur.* in *æ.*

Gen. in *arum.*

Dat. in *is.*

Acc. in *as.*

Voc. in *æ.*

Ablat. in *is.*

N. B. Nouns in *as, es,* and *e,* are chiefly *Greek* proper Names: *a, e* are mostly *fem.* *as, es* *masc.*

Nom. *Sing.* in *α, η, ας, ης.*

Gen. in *ης, α.*

Dat. in *η, α.*

Acc. in *ην, αν.*

Voc. in *η, α.*

Nom. *Plur.* in *αι.*

Gen. in *ων.*

Dat. in *αις.*

Acc. in *ας.*

Voc. in *αι.*

N. B. The *Greeks* have but 5 *Cases*, they using the *Gen.* or *Dat.* where the *Latins* use the *Ablat.* *α, η* are *fem.* *ας, ης* *mas.*

E

Sin-

Singular Number.

N. <i>Musæ, Æneas, Anchises,</i> <i>Circe,</i>	Μῦσα, 'Αινείας, 'Αγχίσις, Κίρκη,
G. <i>Musæ, Æneæ, Anchisæ,</i> <i>Circes,</i>	Μύσης, 'Αινεία, 'Αγχίσις, Κίρκης,
D. <i>Musæ, Æneæ, Anchisæ,</i> <i>Circe,</i>	Μύσῃ, 'Αινείᾳ, 'Αγχίσει, Κίρκῃ,
Ac. <i>Musam, Ænean, Anchisen,</i> <i>Circen,</i>	Μύσαν, 'Αινείαν, 'Αγχίσιν, Κίρκην,
V. <i>Musæ, Æneæ, Anchisæ,</i> <i>Circe,</i>	Μύσα, 'Αινεία, 'Αγχίση or ης, Κίρκη.
Ab. <i>Musâ, Æneâ, Anchisâ,</i> <i>Circe.</i>	N.B. Nouns in δα, θα, φα and α pure in Gen. have ας, and in Dat. α.

Plural Number.

N. <i>Musæ,</i>	N.B. <i>Filia</i> and <i>Nata</i> have <i>abus</i> or <i>is</i> in	Μύσαι, <i>Dual</i> . N. Ac. Μύσα.
G. <i>Musarum,</i>	<i>Dat.</i> and <i>Abl. Plur.</i>	Μύσων, — G. Dat. Μύσαιν.
D. <i>Musis,</i>	but <i>Dea, Mula, E-</i>	Μύσαις, N.B. The <i>Dual</i> Number,
Ac. <i>Musas,</i>	<i>qua, Liberta, Anima,</i>	which speaketh of Two
V. <i>Musæ,</i>	<i>famula, serva, socia,</i>	Μύσας, only, is peculiar to the
Ab. <i>Musis.</i>	<i>duæ, ambæ, abus</i> only.	Μύσαι, <i>Greeks</i> ; though many of their Prose-writers use the <i>Plur.</i> when they speak but of two. The <i>New Test.</i> Writers never use it.

The SECOND DECLENSION

hath

Nom. Sing. in <i>er, us</i> , mostly <i>masc. um</i> , neut. Gen. in <i>i</i> . Dat. in <i>o</i> . Accusat. in <i>um</i> . Voc. like the Nom. or in <i>e</i> . Ablat. in <i>o</i> .	Nom. Sing. in <i>os</i> , mostly <i>masf.</i> <i>ov</i> , neut. Gen. in <i>u</i> . Dat. in <i>ω</i> . Acc. in <i>ov</i> . Voc. in <i>e</i> .
Nom. Plur. in <i>i, a</i> . Gen. in <i>orum</i> . Dat. and Abl. in <i>is</i> . Acc. in <i>os</i> . Voc. in <i>i, a</i> .	Nom. Plur. in <i>oi, α</i> . Gen. in <i>ων</i> . Dat. in <i>οις</i> . Acc. in <i>ες</i> . Voc. in <i>οι</i> .

N.B.

N.B. All *Neuters* have the *Nominative*, *Accusative* and *Vocative* alike; which *Cases* in the *Plur.* Number always end in *α*.

Singular Number.

N. <i>Magister, Ventus, Lignum</i>	Ἀνεμος, Ξύλον,
G. <i>Magistri, Ventī, Ligni,</i>	Ἀνεμῶ, Ξύλου,
D. <i>Magistro, Vento, Ligno,</i>	Ἀνεμῶ, Ξύλῳ,
Ac. — <i>strum, Ventum, Lignum</i>	Ἀνεμόν, Ξύλον,
V. <i>Magister, Vente, Lignum</i>	Ἀνεμεῖ, Ξύλον.
Ab. <i>Magistro, Vento, Ligno.</i>	

Plural Number.

Dual.

N. <i>Magistri, Ventī, Ligna,</i>	Ἀνεμοί, Ξύλα, N. Ac. Ἀνεμῶ,
G. — <i>rorum, —torum, -orum,</i>	Ἀνεμῶν, Ξύλων, G. D. Ἀνεμοῖν,
D. <i>Magistris, Ventis, Lignis,</i>	Ἀνεμοῖς, Ξύλοις,
Ac. <i>Magistros, Ventos, Ligna,</i>	Ἀνεμῶς, Ξύλα,
V. <i>Magistri, Ventī, Ligna,</i>	Ἀνεμοί, Ξύλα.
Ab. <i>Magistris, Ventis, Lignis.</i>	

The THIRD DECLENSION

hath

Nom. *Sing.* in *er, or, os, en,*
mas. io, do, go, as, es, is, ys,
aus, x, s, mostly *fem. a, e,*
men, ar, ur, us, neut. Gen. in
is. Dat. in *i.* Acc. in *em,*
 sometimes in *im.* Voc. like
 the Nom. Abl. in *e,* some-
 times in *i.*

Nom. *Plur.* in *es.* Gen. in *um,*
 sometimes in *ium.* Dat. and
 Abl. in *ibus.* Acc. and Vo-
 cat. like the Nom.

Nom. *Sing.* in *ηρ, υρ, ωρ, υς, ως, εις,*
ευς, ην, εν, αν, υν, ξ, ψ, most-
 ly *masc. ω, ης, ις, αυς, ιν, υς,*
 mostly *fem. α, ι, υ, αρ, ορ, ος,*
ες, always *neut.* Gen. in *οι,*
 Dat. in *ι.* Acc. in *α.* Voc.
 generally like the Nom.

Nom. *Plur.* in *ες.* Gen. in *ων.*
 Dat. in *σι.* Accusat. in *ας.*
 Voc. like the Nom.

Singular Number.

N. <i>Parentis</i> , Odor, <i>Cubile</i> , <i>Corpus</i> ,	Τιτάν, Δάκρυ, Σώμα,
G. <i>Parentis</i> , Odoris, <i>Cubilis</i> , <i>Corporis</i> ,	Τιτάνος, Δάκρυος, Σώματος,
D. <i>Parenti</i> , Odori, <i>Cubili</i> , <i>Corpori</i> ,	Τιτάνι, Δάκρυι, Σώματι,
Ac. —tem, —rem, <i>Cubile</i> , <i>Corpus</i> ,	Τιτᾶνα, Δάκρυ, Σώμα,
V. <i>Parentis</i> , Odor, <i>Cubile</i> , <i>Corpus</i> ,	Τιτάν, Δάκρυ, Σώμα.
A. <i>Parente</i> , Odore, <i>Cubili</i> , <i>Corpore</i> .	

Plural Number.

N. <i>Parentes</i> , <i>Cubilia</i> ,	Τιτᾶνες, Δάκρυα, Σώματα,
G. <i>Parentum</i> , <i>Cubiliū</i> ,	Τιτάνων, Δάκρυων, Σώματων,
D. <i>Parentibus</i> , <i>Cubilibus</i> ,	Τιτᾶσι, Δάκρυσι, Σώμασι,
Ac. <i>Parentes</i> , <i>Cubilia</i> ,	Τιτᾶνας, Δάκρυα, Σώματα,
V. <i>Parentes</i> , <i>Cubilia</i> ,	Τιτᾶνες, Δάκρυα, Σώματα.
Ab. <i>Parentibus</i> , <i>Cubilibus</i> .	

Dual.

N. Ac. Τιτᾶνε.

G. Dat. Τιτάνοιν.

The FOURTH DE-
CLENSION

hath

Nom. Sing. in *us*, maf. *u*,
(neutr. indeclinable in the
Sing. Number) Gen. in *ūs*.
Dat. in *ui*. Accusat. in *um*.
Voc. like the Nom. Abl.
in *u*.
Nom. Plur. in *us*. Gen. in
uum. Dat. in *ibus*. some-
times *ubus*. Acc. and Voc.
like the Nom. Ablat. like
the Dat.

N. B. Nouns in *us* and *is* are
most usually found with the
Gen. Sing. in *us*, Atticè.

Besides the Declensions of
Nouns in the foregoing
Manner, called *simple*, there
are others, after another,
called *contract*. The *Athe-
nians* especially and all the
Greeks (except the *Ionians*)
used *Contractions*; i.e. chang-
ing one Vowel for another,
or contracting two or more
into one.

Sin-

Some

Singular.

N. <i>Fructus,</i>	<i>Genu,</i>
G. <i>Fructus,</i>	<i>Genu,</i>
D. <i>Fructui,</i>	<i>Genu,</i>
Ac. <i>Fructum,</i>	<i>Genu,</i>
V. <i>Fructus,</i>	<i>Genu,</i>
Ab. <i>Fructu,</i>	<i>Genu,</i>

Plural.

N. <i>Fructus,</i>	<i>Genua,</i>
G. <i>Fructuum,</i>	<i>Genuum,</i>
D. <i>Fructibus,</i>	<i>Genibus,</i>
Ac. <i>Fructus,</i>	<i>Genua.</i>
V. <i>Fructus,</i>	<i>Genua,</i>
Ab. <i>Fructibus,</i>	<i>Genibus,</i>

The FIFTH DE- CLENsION

hath

- Nom. in *ies*. Gen. in *ei*. Dat. in *ei*. Acc. in *em*. Vocat. like the Nom. Ab. in *e*.
- Nom. Acc. and Vocat. *Plur.* in *es*. Gen. in *erum*. Dat. and Abl. in *ebus*.
- N.B. Most Nouns of this Declension want Gen. Dat. and Ablat. *Plur.* and some want the *Plur.* altogether.

*Singular.**Plural.*

N. <i>Dies,</i>	<i>Dies,</i>
G. <i>Diei,</i>	<i>Dierum,</i>
D. <i>Diei,</i>	<i>Diebus,</i>
Ac. <i>Diem,</i>	<i>Dies,</i>
V. <i>Dies,</i>	<i>Dies,</i>
Ab. <i>Die,</i>	<i>Diebus.</i>

A NOUN

Some Nouns are contracted in all the *Cases*, yet generally preserve the same Termination as the *simple*; others *vice versa*. The first Kind, which take Place in all the three Declensions, are very easy, as for the most Part forming the Contraction by dropping the Vowel, that standeth before the Termination. Thus in the

First Declension,

NOUNS in *αα*, *ον*, (and *εα*, when *ρ* cometh before *ε*) drop *α*, *ο*, *ε*, through all the *Cases*, as, 'Αθηνάα 'Αθηνᾶ, 'Απλόη 'Απλῇ, Πορφυρέα Πορφυρᾶ, &c. but *εα* (and *εας*, *εις*) when *ρ* precedeth not, is changed into *η* in *Nom.* and *ε* is cut off in all the other *Cases*; as, *Nom.* γέα, γῆ. Gen. γέας, γῆς, &c. 'Ερμέας 'Ερμῆς, 'Ερμέν 'Ερμῆ, &c. 'Απελλέης 'Απελλῆς, 'Απελλέν 'Απελλῆ, &c.

Second Declension.

NOUNS in *ε* and *ο* contract *εο*, *οο* *Nom. Acc.* and *οε* *Voc. Sing.* into *υ*, and in all other *Cases* the preceding Vowel is dopped, as, 'Αργύρε—ρῆς, —ρεω—ρῆ, —ρεω—ρῶ, —ρεου—ρῆν &c. νό—νῆς, νόα νῆ, νόω νῶ, νόον νῆν, νόε νῆ &c.

N.B.

N. B. *Neuters* composed of νο and ρο, are not contracted in *Nom. Acc. Plur.* and often not in *Gen.* Σά is contracted into σῶς, σάον into σῶν, σάας and σάας into σῶς, σάα into σᾶ.

In the

Third Declension

αα is contracted into α; λάας λᾶς &c. εα, ηει, ηε into η; ἔαρ ἦρ, ἔαρ ἦρ &c. τιμήεις τιμῆς, τιμήεντι τιμῆντι &c. οει, οει into υ; πλακείεις πλακῆς, πλακέεντι πλακῆντι &c.

The second Kind of Nouns, which admit of no Contraction in *Nom.* and *Vocat. Sing.* and *Dat. Plural*, and produce a Change of Termination, take Place only in the Third Declension: they are comprehended under the following Rules.

In *Gen.* of each *Number* Nouns in ας pure, and ρας, which throw away τ in the oblique Cases, to make Way for a Collision of the Vowels, contract αο *Singular* αω *Plural* αοι *Dual* into ω; Nouns in ης, ος contract εο *Sing.* into υ, εω *Plur.* into ω, εοι *Dual* into οι; Nouns in ω and ως contract only in *Gen. Sing.* οο into υ.

In *Dat.* ας and ρας contract αῖ into α; ης, ος, υς and υ—ῖ into εῖ; ω and ως—οῖ into οῖ; ις—ῖ into ι, or εῖ into εῖ; and lastly, ι contracteth ῖ into ι.

In *Acc. Sing.* ας and ρας contract αα into α; ης and ος—εα into η; but ης pure—εα into η or α, and ος pure—εα into α; ω and ως contract οα into ω; υς, υ, ις and ι remain simple.

In *Nom. Acc. Voc. Plur.* ας and ρας contract αα into α; ης and υς—εες *Nom.* εας *Accus.* into εῖς; ις—ιες *Nom.* ιας *Acc.* into ις or εες *Nom.* εας *Acc.* into εῖς; ος—εα into η; ι—ια into ι: all contract *Dual* αε, εε into η, except ις and ι, which remain simple; ω and ως remain simple in *Plural* and *Dual*.

Let the Learner decline the following Words first simply, and then contract them by the above Rules; whereby they will be rendered familiar:

κρεας,	Δημοσθενς,	τειχ,
γπρας,	Αληθης,	χρε,
λητω,	Βασιλευς,	οφίς,
αιδως,	Βαθυς,	πολις,
	πωυ	σινηπι,

A NOUN

A NOUN, immediately following another as its ex-
plative, is said to stand in Apposition to the former, and
in the same Case :

Kain, the Son of Adam slew Abel, his Bro- ther.	Kain, <i>Filius</i> Adami occi- dit Hebelum, <i>fratrem suum.</i>	Καὶν υἱὸς Ἀδάμ ἐπέκτεινεν Ἀ- βελ, ἀδελφόν αὐτοῦ.	קַיִן בֶּן אָדָם יָנַח אֶבֶל אָחִיו
--	--	---	--

With Regard to the *Genders*, the above Observations on
them aim at nothing more than to point out their general
Marks : for it seemeth impossible to lay down such Rules
about them, as shall be free from Exception, either in
English, Latin, Greek, or Hebrew ; each of which ap-
ply the same Terminations to Males, Females and In-
animates : in this the *Latins* and *Greeks* use very great
Licence, often making the same Noun Substantive *mas-
culine* and *feminine* ; or *neuter* and *feminine* ; some Adjec-
tives are of all three : hence *Grammarians* would draw
four more *Genders*, viz. the commune of two, the com-
mune of three, the doubtful and Epicene.

When a Word is used according to general Rules or
contrary to them, it is said to be

Regular,	<i>regulare,</i>	ἀνάλογον,
Irregular.	<i>irregulare.</i>	ἀνώνμαλον.

CHAP. III.

Of the NOUN Adjective.

ADJECTIVES agree with *Substantives* : yet, as an ADJECTIVE, considered by itself and in Nature, is singular, *i. e.* expresseth but one Quality ; or rather, as it is of no Number nor Sex, it is not absolutely necessary to vary its Termination to the Number and Gender of its *Substantive*.

The *English* never vary *Adjectives* ; they say, *good Man, good Woman ; good Men, good Women.*

In *English* ADJECTIVES generally stand before, in other Languages after the *Substantive*.

De-

declined like the Third Declension, having but two Terminations.

N.B. ADJECTIVES in *is* and some in *er* make *Neut. N. Ac. V.* Sing. in *e* like *cubile*, as, *suavis suave ; acer acre* ; which also have *i* in Ablat. Most others have *e* or *i*, as, *felix Abl. felici vel felice*.

The *Latins* and *Greeks* do in general make ADJECTIVES agree with *Substantives* in *Case, Gender* and *Number*, by varying them like *Substantives*.

All ADJECTIVES in *us*, and most in *er*, form *Fem.* like *Musa ; Mascul.* like *Ventus* or *Magister ; Neut.* like *lignum*, having thereby 3 Terminations.

Others are de-

Most

The *Hebrews* make ADJECTIVES pay a great, yet not an implicit regard to the *Gender* and *Number* of *Substantives*.

De-

1. ADJECTIVES in *ρ* and *ος* pure form *Fem.* like *Nouns* in *ρα* and *α* pure (except *ὄγδοος*, *ἀπλόος* and its Compounds, which form it like *Κίρκη*, as do also those in *ος* not pure) *Mas.* like *ἄνεμος*, *Neut.* like *ξύλον* ; (except *ἄλλος*, *ἐκεῖνος*, *ὅτος*, *αὐτός* and their Compounds, which have *ο*.)

2. ADJECTIVES in *εις* and some in *υς* form *Fem.* by the First Declension ; (*εις* in *εσσα*, like *μῦσα*, *υς* in *εια* like *Subst.* in *α* pure) *Mas.* like the Third Declension, and *Neut.* *εις* in *εν*, *υς* in *υ*.

3. AD-

Most ADJECTIVES of the Third Declension have *ium* in the Gen. *Plural*; and *ia* Neut. Nom. Acc. Voc. *Plural*; as, *felicium felicia*.

3. ADJECTIVES of the Third Declension only are such, as end in

De-

ων ην ης υς ις and some in υς,	These form the Neuter in	{ ον ευ ες ων ις υ	N. B. ADJECTIVES in <i>οεις</i> and <i>ηεις</i> are contracted into <i>υς</i> and <i>ης</i> ; <i>οε</i> into <i>υ</i> ; <i>ηε</i> into <i>η</i> ;		
			Nom. <i>μελιτόεις</i> — <i>οεσσα</i> — <i>οεν</i>		
			<i>μελιτῦς</i> — <i>υσσα</i> — <i>υν</i>		
			Nom. <i>τιμήεις</i> — <i>εσσα</i> — <i>εν</i>		
			<i>τιμῆς</i> — <i>ησσα</i> — <i>ην</i>		

ADJECTIVES differing somewhat from the above Rules.

Singular.

N. πολὺς	πολλὴ	πολύ	μέγας	μεγάλη	μέγα
G. πολλῶ	M. & N. πολλῆς	F.	μεγάλῳ	M. & N. μεγάλῃς	F.
D. πολλῷ	M. & N. πολλῇ	F.	μεγάλῳ	M. & N. μεγάλῃ	F.
Ac. πολλὸν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα.

Regular the *Plural*, like the First and Second Declension.

N. πολλοὶ πολλαὶ πολλά | μεγάλοι μεγάλαι μεγάλα.

The *Poets* decline *πολυς* like *Adjectives* in *υς* of the Third Declension.

Τάλας and *μέλας* have *αινα* *F.* like *μυσα*, *αν* *N.* like the Third Declension.

Πᾶς, *πάσα* *F.* like *μυσα*, *παν* *N.* like the Third Declension.

N. B. The *Greeks* very often put an *Adjective* in the *Masculine* Gender with a *Noun* of the *Feminine*.

F

De-

Degrees of Comparison.

As in Nature Things differ in Degrees of Quality, Condition, Excellency; so in Language Words are made to express those Degrees by being repeated; or augmented and enlarged either by an Addition of Letters or of a whole Particle; which from this Use is named

ADVERB | *Adverbium.*

Most Grammarians fix to *Adjectives* three Degrees of Comparison, and name them *Positive*, which is the mere Word simply and positively expressing a Thing to be so and so; *Comparative*, used when two are compared, or to express a Degree positively, something so and so more than common; *Superlative*, used when the Comparison is made between many, or to express a high Degree of Excellency positively, without being in Comparison.

The *Comparative Degree* is formed

1. By <i>r, er</i> added to the simple <i>Adjective</i> , as <i>wise wiser, hard harder.</i>	1. By changing the last Syllable or Letter into <i>ior</i> , as <i>durus durior</i> ; sometimes into <i>tior</i> , as <i>sapiens sapientior</i> ; into <i>cior</i> , as <i>felix felicior</i> ;	By adding <i>τερος</i> 1. to <i>Adjectives</i> in <i>ος</i> after casting away <i>ς</i> , as <i>σκληρος, σκληρότερος</i> ; except in Contracts, as <i>ἁπλος, ἀπλοῦς</i> ; 2. To the simple <i>Adjective</i> in <i>ας</i> , as <i>μακάριος, μακαριότερος</i> ; 3. to the Neuter Gender in <i>ας, ης, υς</i> ; ex. gr. <i>μέλας, μελάντερος, εὐσεβής, εὐσεβέστερος, εὐρύς, —υς</i> ; 4. to the <i>Nom. Pl.</i> in <i>ων</i> , as <i>εὐδαίμων, μονίς, —ερος</i> ; all declined like <i>Adjectives</i> in <i>πος</i> .	By <i>ἢ</i> or <i>ἤ</i> prefixed, not to the <i>Adjective</i> but to the <i>Substantive</i> over which the Preference is given.
2. By <i>more, too</i> , placed generally before the <i>Adjective</i> ; <i>too hard</i> i. e. <i>harder</i> than is fitting. <i>More</i> is ever used with <i>Adj.</i> in <i>ain, ive, cal, ly, les, ry, al, ble, ing, ish, ous, ant, ent, ed, id,</i> some:			The

some : now and then *better* is used with some of these.

3. By diminishing and negative ADVERBS, viz. *less*, *not so* or *not as*, *not equal* to before the simple Adjective; to heighten this Degree, *by far* or *much* is joined.

ter hath *Nom. Sing.* always in *ius*, as *durior* masc. and fem. *durius*, like *Corpus*.

2. By *magis* before an Adject.

3. By diminishing and negative Adverbs, viz. *minus*, *non tam quam*, *multo*; and in some Instances, *magis* with the Comparative heighteneth.

After the Comparative is used

Than, as, *GOD* is *wiser than* *Man*.

quam with the latter Substantive in the same Case as the former, or *quam* is omitted, and the latter Noun in the Abl. as *Deus est sapientior quam homo*; or *sapientior homine*.

» with the latter Noun like the *Latin*, or » omitted and the latter Noun in the Genitive, as *Θεός σοφώτερος ἑστί τῷ ἀνθρώπῳ*; or *σοφώτερος ἀνθρώπου*.

The SUPERLATIVE Degree is formed

1. By *st*, *est* added to the simple Adjective, as *wisest*, *bardest*.

2. By *most*, *very*, *vastly*, *mighty*; sometimes *best*; each used as *more*.

To express very high Excellencies, or deficiencies, are used *beyond*, *above*, *by far*, *far the most*: and it is

1. By casting away or Compar. and taking *issimus*, as *durior* *durissimus*; *mus*, *pauperior* *pauperissimus*; *but* *milior* *humillimus*: all declined like Adjectives in *us*.

Most Grammars direct to add *or* and *mus* to certain Cases of second and third Declen-

1. By *τατος* added as in the Comparative.

N.B. A few Adjectives in *pos* cast away *pos*, and form the degrees by taking *ίων* and *ιστος*, as do some Irregulars; and *καλός*, (doubling *λ*) as *καλλίων* *καλλίστος*: some in *us* use both Ways.

2. This Degree

By *רַב* after the Adjective.

The Hebrews often express the superlative Excellencies of Things, without Adjectives or Particles, viz. by doubling the same Word, by adding of Letters, as,

Jer. lii. 19. *אשר זהב זהב כסף כסף* *which*

is common to use with the Adjective, *uncommonly, exceedingly, beyond Comparison, expression.* clension; but the above Method may seem more simple and easy. 2. By *maxime, valde, oppido*, with the simple Adjective; *quam, vel, cum* with *maxime* heighteneth. The Superlative is often heightened by the Compar. as in *Ter. and Cic. Persuade tibi tibi*

The Translators of the Old and New Testament have in some Instances happily imitated the Hebrew and Greek by a double Superlative or Addition of the Comparative; thus in the Psalms: *Most high*; 2 Cor. xi. 5. xii. 11. *very chiefest*; Eccle. v. 8. *higher than the Highest*; Eph. iii. 8. *less than the least*; *Act. xxvi. 5. most straitest.*

The Superlative is often expressed by a Repetition of the Noun in the Genitive Case Plural.

Horse of Horses,	<i>equus equorum</i>	ἵππος ἱππων	סוס סוסים
Servant of Servants,	<i>servus servorum</i>	δoulos δούλων	עבד עבדים
Holy of Holys.	<i>sanctum sanctorum</i>	ἅγιον ἁγίων	קדש קדשים

DEGREES also are expressed by a Variation in the same Noun; or by synonymous Nouns: such may be named

Augmentatives,		Augmentativa,	
Diminutives,		Diminutiva.	
Mighty	<i>Potens</i>	Κρατὺς	אברם אברהם, שרי שרה
Almighty	<i>præpotens</i>	Παντοκρά-	
	<i>omnipotens</i>	τωρ	עלה high, one over ano-
Shadow	<i>umbra</i>	Σκιά	ther.
Shade	<i>umbraculum</i>	Σκιάδιον	עליון highest, supreme.
white	<i>umbrella</i>	Σκιάς	נאה gay, Gayety, Joy.
whitish	<i>umbella</i>		
Dog	<i>canis</i>	Κύων	נאח } Triumph, Pride.
Whelp	<i>canicula</i>		נאות } Insolence.
Cub	<i>canella</i>	Κυνάδιον	
Puppy	<i>catulus</i>		
Aw Fear	<i>metus timor</i>	δῖος, δειλία	יראה חת חתה רעד
Fright	<i>terror for-</i>	φόβος, φρί-	תרעלה
Terror	<i>mido tremor</i>	κη, κατορ-	
Horror.	<i>horror.</i>	ρωδία.	שער חרנת חרדה

The Italian and Spanish abound with *Augmentatives* and *Diminutives*, formed by regular Terminations.

Irregular Comparisons.

Good,	<i>Bonus,</i>	ἀγαθός,	Superl.
better,	<i>melior,</i>	{ ἀμείνων,	{ ἀριστός.
		{ ἀρειων,	{ βελτιστός.
best.	<i>optimus.</i>	{ βέλτιων,	{ κρατιστός.
		{ κρείσων,	{ λωσός.
		{ λωίων,	
Bad, ill,	<i>malus,</i>	κακός,	
worse,	<i>pejor,</i>	{ κακίων,	{ κάκιστός.
worst.	<i>pestimus.</i>	{ χειρων,	{ χειριστός.
Little,	<i>parvus,</i>	μικρός,	
		{ ἥτιων,	
		{ μείων,	
less,		ἐλα-	ἐλα-

less, lesser,	minor,	ἐλαχὺς,	ἐλαχίστος.
least.	minimus.	ἐλάχιστος,	
much, many,	multum,	πολύς,	
more,	plus, plurimum.	πλείων,	πλείστος.
most.	magnus, major,	μέγας,	
	maximus.	μεῖζων,	μέγιστος.

N. B. COMPARISONS in ω contract only the *Aecus. Sing.* and *Nom. Plur.* thus — μέζονα μέζονα μέζω. μέζονες μέζονες μέζονες. *Neut.* μέζονα μέζονα μέζω.

CHAP. IV.

Of the Government of *NOUNS*.

SUBSTANTIVES govern SUBSTANTIVES.

Homer's Poem,	Homeri Poema,	Ομηρου Ιλιας
or	or	or
the Poem of Homer.	Poema Homer.	Ιλιας Ομηρου.

Here the *NOUN* in the *Genitive Case* is said to be the latter of two *Substantives*.

The *Hebrews* consider the first as in *regimine* of the latter; and indeed generally speaking it is so; but not always: very often the latter is under the Government of the former.

In *Hebrew* a *NOUN* in *Regimen* of another generally standeth without a *Preposition*; as, יהוה דבר *the Word of the Lord*; עם בזוי despised of or by the People; חכם חרשים skilful, wisest of or among Artificers; בן חכמה Son of Wisdom or wise Son: In *Regimine* ה *fem.* is generally changed into ת, and מ *Plural* is dropped, as, אשת אברהם Wife of Abraham; חולה אהבה sick of or with Love; אלהי השמים God of Heaven; הרי בגלבע Mountains in or of Gilboah, 2 Sam. xx. 21; here מ is dropped in the first *Noun*, though the second hath ב *Pref.* See also Jud. v. 10.

A Man

A Man of Worth, of Virtue, in dis- grace,	<i>Vir laudis, Virtutis</i> or <i>laude, Virtute</i> ; put elliptically, governed of <i>ex</i> ,	<i>ἄνθρωπος ἐπαίνου, ἀρε-</i> <i>της :</i>
A Boy of Genius, of a good Dispo- sition,	<i>præditus</i> , or some such Word, un- derstood.	<i>παῖς</i> <i>μεγάλης</i> } <i>φύσεως.</i> <i>ἀγαθῆς</i>
A House in the Country.		

N. B. The latter *Substantive* may be turned into an *Adjective*; thus,

A worthy Man, a virtuous Man, an ingenious Boy, well disposed,	<i>Vir laudabilis</i> —	<i>ἀνὴρ ἐπαίνετος</i> —
a Country-House.	<i>N. B.</i> In <i>Latin</i> sometimes and in <i>Greek</i> often the first <i>Substantive</i> is elliptical : <i>ubi in mentem ejus adventi venit</i> , i. e. <i>ad-</i> <i>venti memoria, cogitatio</i> ; Ter. Phor. <i>Ἀλέξανδρος ὁ Φιλίππου</i> , i. e. <i>παῖς</i> or <i>υἱός</i> the Son of <i>Philip</i> .	

ADJECTIVES govern SUBSTANTIVES.

First, Such as imply *Possession* and *Deprivation*, go-
vern mostly a *Genitive*, sometimes an *Ablative*.

Greedy of Gain,	<i>Avidus lucri</i> ,	<i>Ἐπιθυμητὴς χρημάτων,</i> <i>ἄξιος μίμψης :</i>
Worthy of Blame ;	<i>Dignus vituperio</i> ;	In <i>Greek</i> and <i>Latin</i> <i>Adjectives</i> carry much the same Construc- tion : But <i>N. B.</i> the <i>Greeks</i> commonly run two <i>Substantives</i> or a <i>Substantive</i> and <i>Ad-</i> <i>jective</i> into a Com- pound ; as, <i>Φιλοκερδῆς</i> , i. e. <i>Φίλος</i> <i>κέρδους</i> , <i>ἄξιόπιστος</i> i. e. <i>ἄξιος πίστεως.</i>
Blessed with a Ge- nius, Capacity ;	<i>Præditus ingenio</i> ,	
Pale with Anger,	<i>Pallidus irâ</i> ,	
Rich in Money, in Land,	<i>Dives pecuniâ, a-</i> <i>gris, or pecuniâ,</i> <i>agri,</i>	
Powerful in Arms.	<i>Potens armis.</i>	

2. ADJECTIVES implying *Benefit* and *Injury*, require a *Dative Case*,

Good, useful,	<i>Bonus, utilis,</i>	<i>N. B. Similis</i> like, <i>par</i> equal, <i>communis</i> common, <i>alienus</i> for- reign; have a <i>Geni-</i> <i>tive</i> or <i>Dative</i> .
Injurious to the Pu- blic, to the State:	<i>perniciosus Reipu- blica :</i>	
Fit for War.	<i>idoneus Bello.</i>	

3. NOUNS expressive of *Measure*, *Height*, *Depth*, *Length*, *Width*—stand with *Adjectives*, in a Manner absolute, generally in the *Accusative*; sometimes in the *Genitive* and *Ablative*.

A Book an Inch, or, of one Inch thick, two Fingers broad, and four long :	<i>Liber unam unciam crassus, duos digitos latus & quatuor lon- gus :</i>
A Well three Feet wide, and thirty deep :	<i>Puteus latus pedibus tribus, al- tus triginta :</i>
A House three Stories high, or a House of three Stories, about a Mile and a half from Town.	<i>Domus alta trium tabulatorum or domus trium tabulatorum, distans ab urbe circiter mille & quingentos passus, or quin- gentis passibus.</i>

CHAP. IV.

THE following Nouns are very peculiar in all Languages as well in their Declinings, as in their frequent Use; namely, supplying the Place of other Nouns, especially *proper Names*: for which Reason they are named

PRONOUNS | *Pronomina* | Ἀντωνυμίας | כִּנּוּי

Of the three PERSONAL PRONOUNS.

FIRST PERSON of the Common Gender.

Singular.

I	Nom. <i>Ego</i>	Ἐγώ	אֲנִי אַנִּי	} to the Verb in the Perfect and Future Tenses.
of me	Gen. <i>mei, mis</i>	ἐμῷ, μῷ	אֶמְּיָא pref.fut. תִּי aff.perf. i.e.	
to me	Dat. <i>mibi</i>	ἐμοῖ, μοί	אֵלַי or לִי	
me	Acc. <i>me</i>	ἐμέ, μέ	אֹתִי אַחִי	
from me	Ablat. <i>à me</i>		נִי aff. מִנִּי מִמֶּנִּי	

Plural.

We	N. <i>Nos</i>	ἡμεῖς	אֲנִי אַנִּי אֲנִי נַחְנוּ	} to the Verb in the Perfect and Future Tenses.
of us	G. <i>nostrum, nostri</i>	ἡμῶν ὑμῶν or ὑμῶν	אֶמְּנוּ aff. Perf. נוּ	
to us	D. <i>nobis</i>	ἡμῖν	אֵלֵינוּ pref. Fut. נֵי	
us	A. <i>nos</i>	ἡμᾶς	אֹתָנוּ אֶתָּנוּ	
from us	Ab. <i>à nobis</i>		נֵי aff. מִנֵּנוּ מִמֶּנּוּ	

SECOND PERSON.

Singular.

<i>Comm.</i>		<i>Comm.</i>	<i>Comm.</i>	<i>Comm. mas.</i>
Thou	or you, ye	Nom. <i>Tu</i>	טו	אתה אח
of thee		Gen. <i>tui, tis</i>	טו	ת aff. Perf. Pref. Fut.
to thee		Dat. <i>tibi</i>	טוי	
thee		Acc. <i>te</i>	טי	אליך לד
from thee		Abl. <i>à te</i>		אותך אחך ד aff. ממך

Plural.

<i>Comm.</i>		<i>Comm.</i>	<i>Comm.</i>	F.	F.	<i>Comm.</i>
Ye, you		Nom. <i>Vos</i>	טמאס	אתם	אתנה	אתם
of you	G. { vestrum, vestri		טמאס	תן נה	תן נה	תן נה
to you		Dat. <i>vobis</i>	טמינ			
you		Acc. <i>vos</i>	טמאס	אתכן	אתכם	אתכם
from you		Abl. <i>à vobis</i>		תן	תם	תם
				ממכן	ממכם	ממכם

THIRD

THIRD PERSON.

Singular.

He,	the same.	Mas.	N. <i>Ille, iste, ipse, is, idem</i>	Exivios or autós, declined as Adjectives in 5.	comm. דוא
she,		Fem.	<i>illa, ista, ipsa, ea, eadem</i>		pref. Fut. m. י
it,		Neut.	<i>illud, istud, ipsum, id, idem</i>		f. היא
		m. f. n.			Per. aff. ה
of him, her		G. <i>illius, istius, ipsius, ejus, -dem</i>			אתה
it, thereof.		m. f. n.			fut. pref. ת
to him, her		D. <i>illi, isti, ipsi, ei, -dem</i>			אליו לו למו.
it, thereto.		m.			f. אליה לה.
him,		A. <i>illum, istum, ipsum, eum, eandem</i>			mas. אהו
her,		f.	<i>illam, istam, ipsam, eam, eandem</i>		aff. ו הו
it,		n.	<i>illud, istud, ipsum, id, idem</i>		f. אתה
by him, her		m. n.			aff. ה נה
it, in it,		Ab. <i>illo, isto, ipso, eo, eodem</i>		fem. סנה	mas. כמנהו
therein.		fem.	<i>illa, ista, ipsa, ea, eadem</i>	בה	כנו

Plural.

comm.		m, fem. neut.	fem.	comm.
they	<i>Ille, iste, ipse</i>	<i>ii, ee, ea</i>	הם	המה
of them	are regular-	m. & n. f.	הנה	aff. ו
to them	ly declined	<i>eorum, earum</i>	להן	להם
them	in the Plu-	mas. fem. neut.	להן	אתהם
	ral like Ad-	<i>iis or eis</i>	אתהן	אתם
	jectives in	<i>eos, eas, ea</i>	הן	הם
from them	us.	<i>iis or eis.</i>	כהן	מהם

P R O N O U N S

Reciprocal

| Reciproca.

So called, because used after the Verb when its Action doeth not pass to another, but is reflected on the Agent itself.

	Sin.&Pl.	Sing. Plur.
yourself	G. <i>Sui</i> : <i>mei ipsus</i>	ὁ σφῶν : ἐμὺ αὐτῷ
yourself	D. <i>sibi</i> : <i>mibi ipsi</i>	οἱ σφίσι : ἐμοί αὐτῶ
myself	Ac. <i>se</i> : <i>me ipsum</i>	ἐ σφας : ἐμέ αὐτὸς
themselves	Ab. <i>se</i> : <i>tui ipsius</i>	ἐ αὐτῷ &c. : contr. ἐμ- &c. αὐτῷ &c.

The Personal Pronouns are of the *Substantive* Kind; these others, which follow, are of the *adjective*; the first of which are *Derivatives* from the Personal Pronouns, and are generally used instead of them when it is required to signify to whom a Thing belongeth, or by whom *possessed*, that is to say, in the *Genitive Case*; from whence they are borrowed and named,

P R O N O U N S

possessive

| possessiva.

My, mine	<i>Meus</i>	Declined like	Ἐμὸς	fem. com. ἵ	These are all
our	<i>noſter</i>	<i>Adjectives</i> in	ἡμέτερος	נָה נו	<i>aff. to the</i>
		<i>us, er, and</i>	νοῖτερος		<i>Noun.</i>
thy, thine	<i>tuus</i>	agree with	σὸς, σφέτερος	ך	NB. יכ Plur.
your	<i>vester</i>	the <i>Noun</i> in	ὕμετερος	כּ כּם	hath only one
his, her, its,	<i>suus</i>	<i>Case, Gen-</i>	ἰός; All de-	הּ הּ	as, רכּר, my
their: as,		<i>der & Num-</i>	clined like	הּם הּוּ	<i>Words; not</i>
my, our, thy	<i>noſtras</i>	<i>ber.</i>	<i>Adject. and</i>		
his, their	<i>veſtras</i>		agree with		
Book	<i>cujas</i>	Country	the <i>Subſt.</i>		<i>Pronouns personal and</i>
Books; for	Of the 3d Decl.		NB. The per-		<i>possessive fem. have</i>
the Book	like <i>Parens</i> and		sonal <i>Pron.</i> are		often ἵ <i>aff. as,</i> אָתּי
of me, us.	<i>Cubile.</i>		oftener used		<i>thou,</i> ו Kings xiv. 4.
			by the <i>Greeks</i>		<i>thy,</i> פּf. xvi. 7.
			than the pos-		
			sessive.		

P R O

P R O N O U N S

demonstrative | demonstrativa.

		Singular.						Sing. & Pl.	
comm.		mas.	fem.	neut.	mas.	fem.	neut.	fem.	m.
This, that	No.	<i>Hic, hæc, hoc</i>			Οὗτος, αὐτή, τὐτο			זֶה, זוּ, הֵן	
		m. f. n.			m. & n.	f.		but with	
of this	G.	<i>bujus</i>			τούτου, ταύτης			N O U N S	
		m. f. n.						Plural is	
to this	D.	<i>huic</i>			τούτῳ, ταύτῃ			mostly u-	
		m. f. n.						sed	
this, that	Ac.	<i>bunc, hanc, hoc</i>			τούτον, ταύτην, τὐτο			אֵלֶּה.	
from this,		m. & n. f.							
that.	Ab.	<i>hoc, hac.</i>							

		Plural.						Dual.	
comm.		mas.	fem.	neut.	mas.	fem.	neut.		
these, those	No.	<i>Hi, hæ, hæc</i>			Οὗτοι, αὗται, ταῦτα				
		m. & n.	f.						
of these,	G.	<i>horum, harum</i>			τούτων, m. f. n.			τούτων, ταῦτα	
those					m. n. f.				
for these	D.	<i>bis, m. f. n.</i>			τούτοις, ταύταις				
		m. f. n.							
these, those	Ac.	<i>hos, has, hæc</i>			τούτους, ταύτας, ταῦτα.				
		m. f. n.							
from these.	Ab.	<i>bis.</i>							

AR-

ARTICLE { prepositive,
definite. | *Articulus* { *præpositivus*
definitus.

So named, because *set before* a NOUN, and *definitive*, demonstrative of some one particular Thing or Person.

		<i>Singular.</i>			
		m.	f.	n.	
The <i>definite</i> Sing. and Plural ; A, (an, before a Vowel) <i>indefinite</i> Singular only.	The <i>Latins</i> have no <i>Arti- cle</i> ; yet they often seem to use <i>is, ille, ipse, hic</i> with a <i>Noun</i> , to the same Purpose, as the <i>English, Greeks</i> and <i>Hebrews</i> do their AR- TICLE.	No. 'O,	ἡ,	τὸ	ה This is gene- rally enforced by
		G. τῷ,	τῇ		אָה when the <i>Noun</i> followeth the <i>Verb</i>
		Dat. τῷ,	τῇ		— GOD created
		Ac. τὸν,	τὴν,	τὸ	אֱלֹהִים אָה the <i>Heavens, those very</i>
		<i>Plural.</i>			<i>Heavens</i> , as it were, pointing to them :
		No. 'Οι,	αἱ,	τὰ	hence some would
		G. τῶν,			make אָה a Sign of
		D. τοῖς,	ταῖς		the <i>Accusative Case</i> .
		Ac. τοὺς,	ταῖς,	τὰ	ה <i>pref.</i> is often in- terrogative.

P R O N O U N

Relative, or | *relativum*, velARTICLE { postpositive | *postpositivus* }
 { subjunctive | *subjunctivus* } *Articulus*So named, because *relative* to, *put after*, *subjoined* with
a Noun or Sentence, *going before*, called itsAntecedent | *Antecedens*.

Sing. & Pl.	Singular.	Plural.	Sing. Pl. Du.	Sing. & Plur.
Who <i>com.</i>	No. Qui, m.	Qui	"O; m. ω i, ω	וְשֵׁנ or וְשֵׁנ pref.
which	{ quæ, f.	quæ	ñ, f. α i	<i>comm.</i>
that	{ qua,			
what	quod, n.	{ quæ	o, n. α	N. B. 1. <i>Preposi-</i> <i>tions</i> are seldom prefixed to this <i>Pronoun</i> , but to a <i>Personal Pro-</i> <i>noun</i> at the End of the Sentence: See <i>Genf. xxx.</i> 26.
	m. f. n.	m. & n.	m. n. m. f. n.	
whose	G. cujus,	quorum	ũ, ω v, α iv	2. In Reg. a Pos- sessive <i>Pronoun</i> is affixed to the next <i>Noun</i> , or a <i>Preposition</i> : See <i>Gen. i. 11. Isa.</i> xxx. 9.
of whom		sem	sem.	
of which		quarum	ñs, α iv	3. When in the <i>Accusative Case</i> , a <i>Perf. Pronoun</i> is often affixed to the <i>Verb</i> .
	m. f. n.	m. f. n.	m. n.	
to whose	D. cui,	{ quibus	ũ, ω is, α is	4. When relative to a <i>Place</i> , the Particle וְ often followeth.
to whom		{ queis		
to which				
whom	Ac. quem, m.	quos	ũv, m. α s	
which	quam, f.	quas	ñv, f. α s	
that what	quod, n.	quæ	o, n. α , α	
	m. n.			
from whom	Ab. { quo,	quibus.		
from whose	{ qui,			
from which	qua f.			
N. B. In <i>Latin</i> and <i>Greek</i> the Relative agre- eth with the Antec. in Gender and Num- ber, and in <i>Greek</i> very often in Case.				

The

P R O N O U N

Interrogative, | *Interrogativum.*

So named, because it asketh a Question.

Who, what | *Quis, quæ, quid* | τίς, τί, like 3d Decl. | מי מזהP R O N O U N S, doubled, compounded, or added to *Nouns*,
generally carry an emphatic, Superlative Sense.

I myself, I even I	<i>Idem ego ille</i>	<i>Autos εγω</i> OR <i>εγω αυτος</i>	אני אני OR אני
He, the selfsame, the Man himself	<i>ille ipse, vir</i>		
She herself.	<i>ipse,</i>		
They themselves	<i>ego ipse</i>	<i>εκεινος αυτος</i>	הוא הוא
You yourself	<i>egomet</i>	OR <i>ο αυτος,</i>	
The very Man	<i>tu te, tu temet</i>	<i>το αυτο.</i>	הוא הזה
The very selfsame	<i>isce, bicce</i>		
This very Man.	<i>isthic or istic</i> <i>istoc or istuc.</i>		

To these *Pronouns* may be added others, which are in frequent Use.

One, some One, some Body, a certain Man: some, the one, the other or this, that; one another: either, one or the other, one of the two, neither: such a one, such as: how many? any one, whoso, whosoever, whatsoever, every one.

Quidam: *aliquis* (like *qui*), *ullus*, *alius*, *alter* or *hic*, *ille*, *alius*: *uter*, *alteruter*, *neuter* (like *ipse*) *talis*, *qualis* (like the third Declension) *quotus*, *quot*, *quotuplex*? *quovis*, *quilibet*; *quicumque*, *quisquis*, *quicquid*, *quisque*, *unusquisque*.

Δεῖνα or δεῖς: τίς, ἄλλος, οὐτερος, ὅδε ἕτερος or ὁμην, ὅδε or οὗτος, ἐκεῖνος, ἀλλήλων: πότερος, ἑκάτερος, οὐδὲρ: τοῖος, ποῖος or οἷος: πῶσος, πῶσῃπλῶς; ὅστις (like ὅς and τίς) ὅς ἄν, ἑκάστος.

NOUNS, expressive of Number, called NUMERAL ADJECTIVES, are distinguished into

Cardinal, Ordinal, Distributive, Multiplicative.

One, Two, Three, &c.	First, Second, Third.	Single, every one Simple, couple, two of— double, triple, three of— triple, threefold
<i>Unus</i> (like <i>ipse</i>) <i>Duo</i> , <i>Tres</i> .	<i>Primus</i> , <i>Secundus</i> , <i>Tertius</i> .	<i>Singulus</i> , <i>Binus</i> , <i>Trinus</i> . <i>Simplex</i> , <i>duplex</i> , <i>triplex</i> .
m. f. n. εἷς, μίας, ἓν δύο or δύο τρεις.	πρῶτος δεύτερος τρίτος.	ἑκάστος δισσος ἀπλοῦς δίπλοῦς.

f. m. f. m.
אחת אחד נה--ון כל רש--ניש
שנים שנים שנית שני Plu. in reg.
שלש שלש שלשית שלשה שלש Sing. in Reg.

H

The

The *English* and *Latins* often express the Cardinals by Figures, called *Ciphers*; and the *Greeks* and *Hebrews* by the Letters of the Alphabet.

Units.			Tens.		
1	I	α'	10	X, I	ι' ια'
2	II	β'	20	XX, I	κ' κα'
3	III	γ'	30	XXX, I	λ' λα'
4	IV	δ'	40	XL, I	μ' μα'
5	V	ε'	50	L, I	ν' να'
6	VI	ς' <i>σ' αυ</i>	60	LX, I	ξ' ξα'
7	VII	ζ'	70	LXX, I	ο' οα'
8	VIII	η'	80	LXXX	π' πα'
9	IX	θ'	90	XC, I	ϛ' <i>κοππα</i>

Hundreds.			Thousands.		
100	ρ'	ק	1000	α'	
200	σ'	קכ	2000	β'	
300	τ'	קכג	3000	γ'	
400	υ'	קכד	4000	δ'	
500	φ'	קכה	5000	ε'	
600	χ'	קכז	Millions.		
700	ψ'	קכח			
800	ω'	קכט			
900	ϛ' <i>σ' αυπ</i>	קל			

CHAP. V.

Of the VERB.

A VERB, as it expresseth the Action or State of a *Noun*, is its Attributive, a Kind of Adjective: hence the VERB is said to have *Number, Person, Gender*— and, to agree thus with the Nominative Case.

If indeed the VERB, like the *Adjective*, be considered by itself, abstractedly from any Relation to the Agent; it is *indefinite* i. e. of no Number, Person, Gender— for which Reason there is no absolute Necessity for such Agreement in Nature; neither is it invariably observed in Language.

1. The VERB can express but one Action; though its Agents may be many: hence it may stand Singular with a Nominative Case Plural.

In *Greek* the VERB is always *singular* with *Neut. plural*, and sometimes with *Masculines* and *Feminines*.

Sometimes, in *Hebrew*, a VERB is put *singular* with a *Noun plural*.

2. The *Personal Pronouns* may stand at length; and then there is no Necessity to express them by a Variation in the *Verb*.

In *English* this is generally the Case; sometimes also in *Hebrew*.

3. VERBS, being of no Sex, need not to be suited to the Gender of the *Noun*.

A VERB is adapted to the Gender of the *Nominative Case* only in *Hebrew*.

There are other Accidents peculiar to a *Verb*; such as
 1. The Time, in which an Action is doing, and done; called

TENSE | *Tempus* | Χρόνος.

An Action is either *doing, done* or *to be done*; with
 Regard to Time it may be considered, as,

definite or *indefinite*, | ὀρισμένος ἢ ἀόριστος.

Thus, *doing to-day, yesterday, to-morrow* or *in no set Time*: *done to-day, yesterday, after yesterday, to be done to-morrow*, consequent and future to a preceding Time and Action; or *done in no set Time*. Hence there may be only three, or six or nine Tenses.

Present Tense | *Presens Tempus* | ἰσχυρῶς χρόνος
 wherein the Action is doing now;

Preterimperfect | *Præterperfectum* | παρατατικός
 was doing in a certain Time past.

Perfect | *Præterperfectum* | παρακείμενος | עבר
 wherein the Action is done, finished.

Preterpluperfect | *Plusquamperfectum* | ὑπερσυντέλικος

Future | *Futurum* | μέλλον | תיב
 The Greeks

have three *Futures*, named *primum, secundum, & Paulopost-futurum*; besides which they have two *indefinite Tenses*, very much used by them, entitled, Ἀόριστος πρῶτος καὶ δεύτερος, *first and second Aorists*.

2. Another Accident is the Mode, Manner of an Action, called

MOOD | *Modus* | Ἐγκλίσις.

First, A Verb may indicate, declare an Action with Certainty and Positiveness, as, *the Sun is, was setting; is, was, hath been set, will set*: This is speaking in the

INDICATIVE | *Indicativus* | Ὀριστική.

Secondly, It may carry in it a Command, as, *Sun stand thou still*: This is speaking in the

IMPERATIVE | *Imperativus* | Προστατική | וְיָצֵא

Thirdly, It may not be indicative and imperative, but subjoined with an Uncertainty, as, a Doubt, Wish, Request— as, *if the Sun be setting— it is necessary that it should set— perhaps it may set— I wish it may or may it set— please or pray give*— This is speaking in the

Subjunctive, Optative | *Subjunct. Optativus* | ὑποτακτική, ἐπιτική.

Fourthly, A Verb may be indefinite as to Number, Person, Tense— used very much in the Sense of a Noun; as, *Boys love to play or love Play; it is pleasant to see the Sun, i.e. the Sight of the Sun is pleasant*; A Child is pleased to see, in, by, at, with seeing, its Nurse i.e. with the Sight of its Nurse: This is using the Verb in its Origin and Fountain; which Mood is called

INFINITIVE | *Infinitivus* | Ἀπαρέμφατος | מְקוֹר

The

The Structure of a *Verb* in its different Accidents and Variations is called conjugating it, or its

CONJUGATION | *Conjugatio* | Συζυγία | בנין

These Accidents of a *Verb* how expressed.

In *English* NUMBER and PERSON are expressed by *Nouns* and *Pronouns* without a Change in the *Verb*, except in the second and third Person *Sing. Ind. Mood*.

N. B. When you is used, as it is most generally, instead of *thou*, no Change is made in the second Person.

Tenses, mostly by assisting Verbs, therefore named *Auxiliary*; as, *am, do, did, have, had, shall, will*.

Mood, by the Nature of the Discourse and other Words.

In *Latin* and *Greek*, NUMBER, PERSON, MOOD and TENSE

are pointed out by different Terminations of the VERB.

In *Hebrew*, MOOD is expressed much as in *English*, NUMBER, PERSON, GENDER, TENSE, by *Serviles*, which *Verbs perfect* take without any Change of Letters; but *Verbs imperfect*, particularly such as begin with י, ך or end in ן, נ, change those Letters for others, or drop them, in taking the *Aff. and Pres.* as shewn in the Schemes of VERBS.

N. B. In *Latin, Greek* and *Hebrew* the *Pronouns* are added for *Emphasis* and *Distinction*.

Here follow the Schemes or Forms, otherwise called *Paradigms* of *Verbs*, in MOOD, TENSE, NUMBER, PERSON.

One Form is named

Active Voice, | *Vox activa*, | Διαθεσις ενεργητικη, | לעב, wherein the *Noun* before the *Verb* acteth, or is an Agent; and, if the Action pass from the Agent to a Patient, the *Verb* is said to be

Active, | ενεργητικόν, | נצ"י

But

But if the Action rest in the Agent, neither acting upon nor passive of another; then the Verb is said to be

Neuter, | ἀμετάβαλον, | עומד

The different *Verbs* are exemplified above in Page 13.

N. B. From *VERBS* arise *Verbal Adjectives*, which participate of the Nature of a *Noun* and a *Verb*; hence named,

Participles | *Participium* | Μετοχή | בינוני, נפעל, פעול

active,
passive.

In *Latin*, *Greek* and *Hebrew*, *Participles* are declined and agree with *Nouns* exactly like *Adjectives*.

It will be very useful to introduce the Learner to the regular Forms of *Verbs* by one esteemed to be irregular; yet of general Use in all Languages, either as an auxiliary or to affirm Quality, State, Existence; hence called

VERB SUBSTANTIVE,

Am | *Sum*, *Fuo* or *fio* | Εἰμί | דיה אש יש

In-

<i>Indicative.</i>		<i>Subjunctive.</i>
<i>Present Tense.</i>	I am, thou art, he is; We, ye, you, they are.	I, you may be, may chance, happen to be; perhaps I may be, may I or let me, him, us, them be; thou mayest be.
<i>Preter-imperfeet.</i>	I, you, he was, thou wast; We, ye, you, they were.	I might, would, could, should be, might I be, thou mightest be.
<i>Preter-perfeet.</i>	I have, thou hast, he hath been; We, ye, you, they have been.	I might, would, could, should have been; might I or oh that I might have been.
<i>Pluperfeet.</i>	I, you, he had, thou hadst been; We, ye, you, they had been.	If I had or had I been, perhaps I had been, Chance but I had been.
<i>Future.</i>	I, you, he, we, ye, they shall, will be; wilt be; I, you, he, we, ye, they shall, will have been.	

<i>Imperative.</i>	<i>Infin. Pres.</i>	<i>Perfeet.</i>	<i>Future.</i>
Be; or be you, thou, he, we, ye, they; let him, us, them be.	to be, with being, in being.	{ to have been, in having been.	{ about, ready to be, to be after, for the future.

Participles.

<i>Pres. Tens.</i>	<i>Perfeet.</i>	<i>Futurum.</i>
Being.	having been.	about, ready, going to be

Indicativus.	Subjunctivus.	Indicativus.	Subjunctivus.
Sing.	Sing.	Sing.	Sing.
<i>Sum, es, est;</i>	<i>Sim, sis, sit, or</i>	<i>Fio, fis, fit;</i>	<i>Fiam, fias, fiat;</i>
Plur.	<i>siem, fies, fiet;</i>	Plur.	Plur.
<i>sumus, estis, sunt.</i>	<i>simus, tjs, sint.</i>	<i>imus, itis, iunt.</i>	<i>amus, atis, ant.</i>
<i>eram, ras, rat;</i>	<i>esset, es, et;</i>	<i>iebam, as, at;</i>	<i>ierem, res, ret, or</i>
<i>ramus, ratis, rant.</i>	<i>emus, etis, ent.</i>	<i>amus, atis, ant.</i>	<i>forem;</i>
			<i>remus, etis, rent.</i>

Sum hath no *Perfect* nor *Plusquamperfect*, but borroweth those of *Fio*.

fui, isti, it; *fuerim, ris, rit;*
imus, istis, erunt. *rimus, ritis, int.*
 or *ere.*

fueram, ras, rat; *fuissem, es, et;*
ramus, atis, ant. *emus, etis, ent.*

ero, eris, erit; *erimus, ritis, rint.* || *fiam, es, et;* *emus, etis, ent.*

Imperat.	Infinit.	Participle.	
<i>esto; fto;</i>	<i>Præf. esse.</i>	<i>Præf. Temp.</i>	<i>Futur.</i>
<i>esste, fite,</i>	<i>Perf. fuisse.</i>		<i>futurus.</i>
<i>estote, fitote,</i>	<i>Fut. fore or</i>		
<i>sunto. finto.</i>	<i>futurum esse.</i>	<i>ens.</i>	
		<i>factus.</i>	

One Use of beginning with *Sum* and *Fio* will evidently appear, when it is considered how much the other *Verbs* take their Terminations from these.

Verbs varied like *Amc*, *Moveo*, *Lego*, *Audio* are said to be of the first, second, third, and fourth Conjugation: the first, second and fourth have *a*, *e*, *i* mostly long, signified by this Stroke - over those Vowels; the third hath *e* mostly short, with this Mark *˘* over *e*.

	Indicat.	Subjunct.	Optat.
	<i>Sing.</i>		
<i>Present</i>	Εἰμι, εἶς, εἷς,	ᾔΩ, ᾔς, ᾔ,	Εἴην, εἴης, εἴη,
<i>Tens.</i>	<i>Plur.</i>		
	ἴσμεν, ἴσῃ, εἰσί.	ᾔμεν, ᾔτε, ᾔσι.	εἴημεν, εἴητε, εἴησαν,
	<i>Dual.</i> Ἔσσον.		

Preter-imperf. ἦν, ᾗς, ᾗ,
ἦμεν, ᾗτε, ᾗσαν.

Perfect. Γίγονα, ας, ε, Ἔμι hath no *Perfect*, nor *Aorists*;
M. V. ὄναμεν, ὄνατε, ὄνασι. but those of γίνομαι are used instead.

1. *Aor.* Ἐγενήσάμην, σω, σάλο,
M. V. σάμεθα, σεσθε, σουλαί.

2. *Aor.* Ἐγενόμην, νη, ἴλο, Γένωμαι, η, ἦλαι, Γενοίμην, οιο, οἴλο,
M. V. ομεθα, νεσθε, νουλαί. ωμεθα, νεσθε, νουλαί. οιμεθα, οισθε, οινίλο.

Future. Ἔσομαι, ἴση, ἴσεται,
ἰσόμεθα, ἴσθε, ἴσονται.
Dual.
Ἔσεσθον, ἥσθην.

Imperat.	Infinitive.
<i>Pres.</i> Ἴσθι, ἴσθι, ἴστω, ἴσο,	<i>Pres. Tens.</i> εἶναι.
<i>Tens.</i> ἴσθι, ἴστωσαν.	<i>Perf. M. V.</i> γεγόναι.
<i>Dual.</i>	2. <i>Aor.</i> γνίσθαι.
Ἔσον, ἴσην.	<i>Futur.</i> ἴσισθαι.

Participle.		
<i>Presens.</i>	<i>Perf. M. V.</i>	<i>Futur.</i>
m. ὦν,	γεγονώς,	ἰσόμενος, νη, νου,
f. ἔσα,	γεγονυῖα,	μείλλων, εσα, ου.
n. ὄν.	γεγονός.	

Some Grammarians divide the Greek Nouns into ten Declensions, and the Verbs into thirteen Conjugations: Others make but 3 Declensions in somewhat the same Way as shewn above; and but 2 Conjugations, in and μι.

N.B. ε, called *Augmentum*, prefixed to the *Pre-*

terimperfect, 1st and 2d *Aor.* and *Pluperf. Indic.* of all Verbs beginning with a Consonant, is dropped in the other Moods.

The Personal Pronouns with הוּא or הִוא; see *Eccles.* iii. 15. *Nebem.* vi. 6. *Isa.* xliii. 10. *Psal.* cii. 28. *Pf.* xxiv. 10: this is a *Participle* of the Present Tense Active, formed by ו inserted after the first Radical; it implieth *definitely* a Thing subsisting or in Action.

בינוני

The *Hebrews* begin the *Verb* in the Perfect Tense with the third Person; because that is the Radix, consisting for the most part of three Letters; seldom of fewer and seldom of more.

אש יש is so irregular in its Usage, that it is impossible to fix it: see *Mic.* vi. 10. 2 *Sam.* xiv. 19. *Gen.* xxiv. 42, 49.

Deut. v. 29. מי יתן והיה *Genes.*

xxx. 34. are Instances of speaking in the *Subjunctive* and *Optative*.

נפעל is a *Participle Passive* of the Pref. Tense, formed by נ pref. to *Verbs Act.* only.

פעול is of the *Perf. Ten.* from *Verbs neut.* and *act.* formed by ו inserted after the second Rad. in *Verbs perf.* In *Verbs imperf.* ו is often *pass.* after the first Rad. *Verbs* in ה have פעול in וי, ויה, ויה, וי.

The *Infinitive* (wherein *Verbs defective* commonly end in ות or ת) hath generally *Prepositions* before the *Verb*, a *Noun* and *Adverb*: also the *Infinitive* taketh *Pronouns affixed*; all which is shewn in the Schemes of *Verbs*, named *Kal* and *Niphal*.

1st comm.	2d comm.	3d Perf. f.	3d mas.
הייתי	היית	היתה	היה
or היתי	or הית		
		<i>Sing.</i>	
		Plur.	
1st comm.	2d fem.	2d mas.	3d comm.
היינו	הייתן	הייתם	היו

עבר

3d fem.	3d mas.	2d comm.	1st comm.
תהיה	יהיה	תהיה	אחיה
or תהי	or יהי	or תהי	or אחי
		<i>Sing.</i>	
		Plur.	
2 & 3 com.	3d comm.	2d comm.	1st comm.
תהיינה	יהיו	תהיו	נחיה
or תהיין			or נחי
			נחיה

עתיד

נפעל

פעול

מקורו להיות

ACTIVE VOICE.

*Indicative.**Subjunctive.*

<i>Present Tense.</i>	I love, do love, am in Love, reading, coming;	I, you, he, we, ye, they may love, be in Love, may be reading, hear- ing;
	We, ye, you, they (do) love, are in Love, are reading;	Thou mayest love, be in Love; if, that, unless, except, lest, he move, read, should he come.
	He (doeth love) loveth; is in Love;	I might, would, ought to, could, should love, be in Love; be read- ing.
	Thou (doest love) lovest; art, in Love, reading.	I might, would, ought to, could, should have lov- ed; If he have loved; thou mightest have loved.
<i>Preterimp.</i>	I, you, he was in Love, reading; We, ye, they were in Love; We, ye, they were reading; I, you, he was to see.	
<i>Perfect.</i>	I, you, we, ye, they have, he hath dined, loved, been in Love; thou hast loved, hast been in Love.	
<i>Pluperfect.</i>	I, you, he, we, ye, they had loved; I, you, he, we, ye, they had been in Love; Thou hast loved.	When, after I, you, he, we, ye, they had heard, read, loved.
<i>Futur.</i>	I, you, he, we, ye, they shall, will love; Thou shalt, wilt love, be in Love; I, you, he, we, ye, they shall, will have dined, read.	

Imperative. Love; or, love you: Let him, them love.

*Inf. Pres.**Perfect.**Futur.*

To love, in loving.

To have loved.

About to love.

*Participles.**Active.**Passive.*

Pres. Loving, walking, standing.

Loved, being loved.

Perf. { Having loved, walked; being,
having been come, gone.

Having been loved.

Fut. About parting, going, ready to
walk.

About to be moved,
taken away.

The Use

VOX ACTIVA.

Indicative.

Subjunctive.

Singular.			Plural.			Singular.			Plural.		
1st Person.	2d.	3d.	1.	2.	3.	1.	2.	3.	1.	2.	3.
<i>Am—o, as, at; āmus, ātis, ant.</i>						<i>em, es, et. ēmus, ētis, ent.</i>					
<i>Movē-o, es, et; ēmus, ētis, ent.</i>						<i>am</i>					
<i>Leg—o, is, it; ūmus, ūtis, unt.</i>						<i>am</i>	<i>as, at. āmus, ātis, ant.</i>				
<i>Audi—o, is, it; īmus, ītis, iunt.</i>						<i>am</i>					
<i>Amā</i>	} <i>bam, bamus,</i>										
<i>Movē</i>											
<i>Legē</i>											
<i>Audiē</i>	} <i>bat; bant.</i>										
<i>Amāv</i>											
<i>Mov i, isti, it; ūmus, ūtis, ē-</i>						<i>erim, ris, rimus, ritis, rint.</i>					
<i>Leg</i>						<i>rit;</i>					
<i>Audiū</i>											
<i>Amāv</i>	} <i>erām, erāmus,</i>										
<i>Mov</i>											
<i>Leg</i>											
<i>Audiū</i>	} <i>erat; erant.</i>					<i>issem, esses, issemus, issetis, is-</i>					
						<i>isset;</i>					
<i>Amā-bo, is, it; ūmus, ūtis, unt.</i>						<i>vero, ris, rit-</i>					
<i>Movē</i>											
<i>Leg am, es, et; ēmus, ētis, ent.</i>						<i>ero, ris, rit-</i>					
<i>Audi</i>						<i>vero, ris, rit-</i>					
1st 2d Person. 2. & 3. 2. Person. 3.						2d Person. 2. & 3. 2. Person. 3.					
<i>Ama—āto; āte, tote, unto.</i>						<i>Lege—īto; īte, tote, unto.</i>					
<i>Move—ēto; ēte, tote, ento.</i>						<i>Audi—īto; īte, tote, iunto.</i>					
<i>Pres. Amāre, Amatum, ad amandum;</i>						<i>Perfect. Amavisse, Amatu-</i>					
<i>Movere, Amatu, in amando,</i>						<i>Movisse, Motu-</i>					
<i>Legere, called amandi.</i>						<i>Legisse, Lectu-</i>					
<i>Audire. Supines. Gerunds.</i>						<i>Audivisse, Auditu-</i>					
Participles Active,						Passive.					
<i>Pres. Amans, movens, legens, audiens.</i>						<i>Pres. & Perf. Amatus, motus, lectus, auditus.</i>					
<i>Futur. Amaturus, moturus, lecturus, auditurus.</i>						<i>Futur. amandus, movendus, legendus, audi-</i>					
						<i>endus.</i>					

The Use

ΔΙΑΘΕΣΙΣ ἙΝΕΡΓΗΤΙΚΗ.

<i>Indicative.</i>		<i>Subjunctive.</i>		<i>Optative.</i>	
<i>Presens.</i>	Τύπῳ, εἰς, εἰ; οἰμεν, εἴε, ὡσι.	ω, ης, η; ωμεν, ἥε, ὡσι.	οἰμι, οἰς, οἰ; οἰμεν, οἴε, οἴεν.		
<i>Pret. imp.</i>	Ἐτυπῶν, ες, ε; οἰμεν, εἴε, ὡσι.	ω, ης, η; ωμεν, ἥε, ὡσι.	οἰμι, οἰς, οἰ; οἰμεν, οἴε, οἴεν.		
<i>1. Fut.</i>	Τύψω, εἰς, εἰ; οἰμεν, εἴε, ὡσι.				
<i>1. Aor.</i>	Ἐτύψα, ας, ε; αἰμεν, αἴε, αν.	ω, ης, η; ωμεν, ἥε, ὡσι.	αἰμι, αἰς, αἰ; αἰμεν, αἴε, αἴεν.		
<i>2. Fut.</i>	Τυπῶ, εἰς, εἰ; ἔμεν, εἴτε, ὡσι.				
<i>2. Aor.</i>	Ἐτυπῶν, ες, ε; οἰμεν, εἴε, ον.	ω, ης, η; ωμεν, ἥε, ὡσι.	οἰμι, οἰς, οἰ; οἰμεν, οἴε, οἴεν.		
<i>Perf.</i>	Τέτυφ-α, ας, ε; αἰμεν, αἴε, ασι.	ω, ης, η; ωμεν, ἥε, ὡσι.	οἰμι, οἰς, οἰ; οἰμεν, οἴε, οἴεν.		
<i>Plu- perf.</i>	Ἐτέλῳφ-ειν, εἰς, εἰ; εἰμεν, εἴε, εἰσαν.	ω, ης, η; ωμεν, ἥε, ὡσι.	οἰμι, οἰς, οἰ; οἰμεν, οἴε, οἴεν.		
<i>Imperative.</i>		<i>Infinitive.</i>		<i>Partic. active.</i>	
<i>Pres. Sing.</i>	<i>Plur.</i>			<i>m. f. n.</i>	<i>m. f. n.</i>
Τύπῳ-ε, ἔτω;	εἴε, ἔτωσαν.	εἶν.	N.B. The Article and Prepositions often stand before the Infinitive like Nouns.	N. ὦν, ὥσ, ον.	όμενος, νη, νη.
				m. & n.	
				G. ὄντος, ὥσης.	— νη, νης.
				ὦν,	τυφθόμενος.
				ας, ασα, αν.	τυφθεῖς.
				άντος, ασης.	
				ῶν, ῥσα, ῥν.	τυπησόμενος.
				ων.	εἰς, εἴσα, ἔν.
				ως, ὦα, ὄς.	τετυμμένος.
				όλος, ὦας.	

N.B. The Dual Number may be easily known, its Endings being in *τον* in the *Present*, *Perfect*, *1st* and *2d Future*; in *τον* and *την* in the other Tenses of the *Indicat.* *Subjunct.* and *Optative*; but of the *Imper.* in *τον* and *των*.

The Use

Plural.				Singular.			עתיד	
fem.	3. maf.	2. maf.	1. com.	3. fem.	2. fem.	3. maf.	2. maf.	1. com.
תפקדו	תפקדו	תפקדו	תפקדו	תפקד	תפקד	תפקד	תפקד	תפקד
most Verbs ה is retained with the prefixes.						ילך	תלך	אלך
s mostly dropped with the prefixes and affixes.						יגלה	תגלה	אגלה
certain Verbs ג is retained with the prefixes.							תגש	אגש
certain Verbs ו is retained with the prefixes.							תרד	ארד
certain Verbs י is changed into י.						יוכל	תוכל	אוכל
s sometimes dropped in other Persons as well as the first.							תאמר	אמר

צוּרִי

	2. fem.	2. maf.		2. fem.	2. maf.
Plural.	פקדנה	פקדו		Singular.	פקד' פקד
					לכ' לכ
					גל' גלה
					גש' גש
					רד' רד

N.B. The *Perfect* and *Future* Tenses serve for all Moods ; for the *Imperative*, *Subjunctive* and *Optative* as well as the *Indicative*.

מקור

<i>Prepositions to the Adverb.</i>	<i>Noun.</i>	<i>Verb.</i>
not to visit. לבלתי פקד	ביום פקד יהוה	לפקד
<i>Pronouns affixed.</i>	In the Day, at the	כלכת
In my visiting or בפקדי כלכתך	Time or when <i>Jebo-</i>	מגלות
when I visit, as thou walkest.	<i>vab</i> visiteth; visited.	בנשת

The Use

The Use of the VERB SUBSTANTIVE.

All *Verbs* are resolvable into the VERB SUBSTANTIVE with a *Participle*.

In *English* often with a *Participle act.* in the Manner as shewn above; and with a *Participle passive*, wherein there is a Turn of the whole Sentence; used for Variety; also for Brevity, by omitting the Agent: Thus, *I am, was, have, had been, shall be loved by him; the World was created by God; instead of, he loveth me, God created the World: or, he is greatly beloved, the world was created, it is said, I was told, the House is building—builded; without saying by whom.*

In *Latin* with *ans, ens* seldom; but with *tus, rus, dus* often: the general Way of expressing the *Passive* in the *Present, Imperfect* and *Future Tenses*, is by a second Form of the *Verb*.

The *Greeks* and *Hebrews* use the VERB SUBSTANTIVE with a *Participle active*, just as the *English*; and often with a *Participle passive*: they have also a *passive* Form of the *Verb*. The *Greeks* often use the *Verbs* γίνωμαι, τυγχάνω, ὑπάρχω, ἔχω, like *sumi*: ἔχω they sometimes use as an auxiliary, like *have* in *English*; thus, ἔχω ποιῶντας, *I have done*; the same as *ἰσθίοντα*.

N. B. The *Verb Substantive* is often elliptical, particularly in *Greek* and *Hebrew*.

The Second FORM of VERBS, called

THE PASSIVE VOICE;

Wherein the Agent and Patient change Situations or Cases, the *Noun* before the *Verb* instead of being an Agent, becoming a Patient; and the *Noun* governed of the *Verb* instead of the Patient being the Agent: hence the *Verb* is called

Passive, | παθητικόν, | נפעל.

N. B. Only *Verbs active* can be *passive*: *Verbs neuter* have no *Passive*, unless by a new Form they are made *active*; as explained hereafter in Ch. 6.

VOX PAS-

VOX PASSIVA.

Indicativus.

Subjunctivus.

Præfens, Sing.

Plural.

Sing.

Plur.

<i>Am-</i>	<i>or, aris</i>	<i>atur, amur, amini, antur.</i>	<i>er, eris, e-</i>	<i>emur, emini, entur,</i>
<i>Move-</i>	<i>or, ris</i>	<i>atur, mur, emini, entur.</i>	<i>ar,</i>	
<i>Loqu-</i>	<i>or, eris</i>	<i>itur, imur, imini, untur.</i>	<i>ar,</i>	<i>aris, a-</i> <i>amur, amitur, ni, antur.</i>
<i>Audi-</i>	<i>or, ris</i>	<i>atur, mur, mini, untur.</i>	<i>ar,</i>	

Imperfectum.

<i>Ama-</i>	<i>bar,</i>	<i>bamur,</i>	<i>rer,</i>	<i>reris,</i>
<i>Move-</i>	<i>baris or</i>	<i>bamini,</i>	<i>rer,</i>	<i>retur,</i>
<i>Loque-</i>	<i>are,</i>	<i>bantur.</i>	<i>rer,</i>	<i>remur,</i>
<i>Audie-</i>	<i>batur,</i>		<i>direr,</i>	<i>remini, rentur.</i>

Futurum.

<i>Ama-</i>	<i>bor, beris, or re,</i>	<i>itur, bimur, bimini,</i>
<i>Move-</i>		<i>buntur,</i>
<i>Loqu-</i>	<i>ar, eris or re,</i>	<i>etur, emur, emini,</i>
<i>Audi-</i>		<i>entur.</i>

Imper. Sing.

Plural.

Præf.

Perfect.

Fut. Inf.

<i>Ama-</i>	<i>tor, mini, minor, ntor.</i>	<i>amari.</i>	<i>Amatum</i>	<i>Amatum</i>
<i>Move-</i>	<i>tor, mini, minor, ntor.</i>	<i>moveri.</i>	with <i>esse,</i>	with <i>iri,</i>
<i>Loqu-</i>	<i>itor, imini, iminor, untor.</i>	<i>loqui.</i>	or with	or <i>aman-</i>
<i>Audi-</i>	<i>tor, mini, minor, untor.</i>	<i>Audiri.</i>	<i>fuisse.</i>	<i>dum esse.</i>

ΔΙΑΘΕΣΙΣ ΠΑΘΗΤΙΚΗ.

Indicative.		Subjunctive.	Optative.
Present, Sing.	Plur.	Sing.	Sing.
Τύπτ-ομαι, η, ε-όμεθα, εσθε, ου- λαι;	λαι;	ωμαι, η, ηται; ώμεθα, ησθε, ων- λαι.	οίμην, οιο, οίη; οίμεθα, οισθε, οι- η.
Imperfect.			
Ἔτυπ-όμεν, υ, ε-όμεθα, εσθε, ου- λο;	λαι.		
1. Fut.			
Τυφθήσ-ομαι, η, όμεθα, εσθε, ου- ηται;	λαι.		οίμην, οιο, οίη; οίμεθα, ές.
1. Aorist.			
Ἐτύφθ-ην, ης, η; ημεν, ητε, ησαν.		ω, ης, η. ωμεν, ητε, ωσι.	είην, ειης, ειη. ειημεν, ειητε, ειη- σαν.
2. Fut.			
Τυπήσ-ομαι, η, ε-όμεθα, εσθε, ου- λαι;	λαι.		οίμην, οιο, οίη; οίμεθα, οισθε, οιη- σαν.
2. Aorist.			
Ἐτύπ-ην, ης, η; ημεν, ητε, ησαν.		ω, ης, η. ωμεν, ητε, ωσι.	είην, ειης, ειη; ειημεν, ειητε, ειη- σαν.
Perfect.			
Τέτυ-μμαι, ψαι, 'μμεθα, φθε, μμέν ^Θ , with πται; μμένοι είσι.		ω, ης, η.	μμέν ^Θ , with είην, ειης, ειη.
Plusquamperf.			
Ἐτετύ-μμεν, ψο, 'μμεθα, 'φθε, πλο. μμένοι ησαν.			
Paulo-post Fut.			
Τετύψ-ομαι, η, όμεθα, εσθε, ου- ηται;	λαι.		οίμεν, οιο, οίτοι; οίμεθα, ές.
Imperative.		Infinitive.	
Pres. Sing.	Plur.		
Τύπθ-υ, έσθω; εσθε, έσθωσαν.		Τύπθισθαι.	
1. Aor.			1. Fut.
Τύφθ-ηι, ήτω; ητε, ήτωσαν.		Τυφθῆναι.	Τυφθήσεσθαι.
2. Aor.			2. Fut.
Τύπ-ηι, ήτω; ητε, ήτωσαν.		Τυπήναι.	Τυπήσεσθαι.
Perfect.			Paulopost Fut.
Τίτ-υψο, ύφθω; υφθε, ύφθωσαν.		Τετύφθαι.	Τετύψισθαι.

ΔΙΑΘΕΣΙΣ ΜΕΣΗ.

Indicative.

Present and Imperfect the same as in the

PASSIVE VOICE.

1. *Futur.* Τύψ-μαι, η, εσαι, ἔσῃ.1. *Aorist.* Ἐρύψ-αι, αἰ, αἰσῶ, αἰσῶ.*Perfect.* Τέτυπ-αι, ας, εἰς, εἰς.*Pluperf.* Ἐτετύπ-αι, εἰς, εἰς.2. *Futur.* Τύψ-ῃμαι, ῃ, ἔσῃ.2. *Aorist.* Ἐρύψ-ῃ, υ, αἰσῶ.

Subjunctive.

ωμαι, η, ῃαι

ω, ης, η

ωμαι, η, ῃαι

Optative.

οἶμαι, οἶο, οἶο.

αἶμαι, αἶο, αἶο.

οἶμαι, οἶς, οἶ.

οἶμαι, οἶο, οἶο.

οἶμαι, οἶο, οἶο.

Imperative.

1. *Aorist.* Τύψ-αι, αἰσῶ, ἔσῃ.*Perfect.* Τέτυπ-αι, εἰς.2. *Aorist.* Τύψ-αι, αἰσῶ.

Infinitive.

1. *Fut.* εἶσθαι.

εἶσθαι.

2. *Fut.* εἶσθαι.

Participles.

1. *Fut.* οὔμενος.

οὔμενος.

2. *Fut.* οὔμενος.N. B. VERBS have often a transitive Sense in this Form. See KUSTER *de Usu Mediæ Vocis.*

VERBS

VERBS in *ew*, *ew*, *ew* are contracted and circumflexed in the *Present* and *Imperfect* Tenses in the *Attic* Dialect, much like NOUNS; hence named,

VERBS CONTRACT.

			(68)		
			<i>Present.</i>		
			<i>Sing.</i>	<i>Plural.</i>	
Bo-	άω,	άει,	άει, -α;	άοιμεν, -όμεν,	άοι, -οι.
Ποι-	έω,	έει,	έει, -ει;	έοιμεν, -έοιμεν,	έοι, -οι.
Χρυσ-	όω,	όει,	όει, -οι;	όοιμεν, -όοιμεν,	όοι, -οι.
			<i>Imperfect.</i>		
			<i>Sing.</i>	<i>Plural.</i>	
Έγώ-	ων,	ας,	ας, -α;	άοιμεν, -όμεν,	αοι, -οι.
Επεί-	ον,	εις,	εις, -ει;	έοιμεν, -έοιμεν,	έοι, -οι.
Εχούσ-	ον,	ους,	ους, -υ;	όοιμεν, -όοιμεν,	οοι, -οι.

In like Manner are contracted the *Present* and *Imperfect* Tenses of the *Imperat. Subjunct. Optat.* and *Infinitive* in the *Attic* and *Passive* Voices.

VERBS in *μ*.

VERBS in *μ* arise from old Verbs in *ω*, by a certain Change and Addition of Letters, (as, *τι-θημι* from *τίω*; *δίδωμι*, *δός*; *ἵστημι*, *στάς* or *δός*, &c.) and are very similar to them in Flexion. N.B. VERBS in *μ* want the *Subjunctive* and *Optative*, and most of the Tenses in the *Indicative*: Indeed very few Verbs in *μ* go through all the Moods and Tenses.

ΔΙΑΘΕΣΙΣ ΕΝΕΡΓΗΤΙΚΗ.

Indicative.		Subjunctive.	Optative.	Imperative.	Infinit.	Particip.
<i>Pres. Sing.</i>		Varied as 1. <i>Aorist Pass. Voice.</i>				
<i>Plural.</i>						
Τὸ- <i>ημι</i> , <i>ης</i> , <i>ησι</i> ; <i>εμεν</i> , <i>ετε</i> , <i>εισι</i> .		ᾧ, ᾗς, ᾗ, ᾗς.	εἴην, εἴς.	εἰ, εἴτω, εἴς.	εἶναι.	εἷς, εἷσα, ἔν.
Διδ- <i>ωμι</i> , <i>ως</i> , <i>ωσι</i> ; <i>ομεν</i> , <i>οιε</i> , <i>υσι</i> .		ᾧ, ᾗς, ᾧ	οἴην	οἶ, οἴετω	όναι.	ὤς, ὤσα, ὀν.
Ἰσ- <i>ημι</i> , <i>ης</i> , <i>ασι</i> ; <i>αμεν</i> , <i>αίε</i> , <i>ασι</i> .		ᾧ, ᾗς, ᾗ	αἴην	αθί, αθίετω	άναι.	άς, άσα, άν.
Δύ- <i>μι</i> , <i>ς</i> , <i>σι</i> ; <i>μεν</i> , <i>τε</i> , <i>υσι</i> .				θί, θίετω	ναι.	ύς, ύσα, ύν.
Imperfect.		1. <i>Aorist.</i>		Perfect.		
Ἐτίθ- <i>ην</i> , <i>ης</i> , <i>η</i> , εἴς.		ἔθηκ- <i>α</i> , <i>ας</i> , <i>ε</i> , εἴς.		τέθει- <i>κα</i> , <i>ας</i> , <i>ε</i> , εἴς.	Pluperfect.	
Ἐδίδ- <i>ων</i> , <i>ως</i> , <i>ω</i>		ἔδωκ- <i>α</i> , <i>ας</i> , <i>ε</i>		δέδω- <i>κα</i> , <i>ας</i> , <i>ε</i>	ἔτιθεί- <i>κειν</i> , <i>εις</i> , <i>εἰ</i> , εἴς.	
Ἰσ- <i>ην</i> , <i>ης</i> , <i>η</i>		ἔστηθ- <i>α</i> , <i>ας</i> , <i>ε</i>		ἔστα- <i>κα</i> , <i>ας</i> , <i>ε</i>	ἔδιδώ- <i>κειν</i> , <i>εις</i> , <i>εἰ</i>	
Ἐδύ- <i>ν</i> , <i>υς</i> , <i>υ</i>					ἔστα- <i>κειν</i> , <i>εις</i> , <i>εἰ</i>	
2 <i>Aor.</i> Indic.		Subjunctive.		Imperat.	Infinit.	Part.
Ἐθήν, <i>ης</i> , <i>η</i> , εἴς.		ᾧ, ᾗς, ᾗ, ᾗς.	εἴην, εἴς.	θίε, εἴτω, εἴς.	θεῖν, εἴς.	1. Fut. Indic. εἴς.
Ἐδύν, <i>ως</i> , <i>ω</i>		ᾧ, ᾗς, ᾧ	οἴην	δός, εἴτω	δός	θεσω, εἷς, εἰ, εἴς.
Ἐστην, <i>ης</i> , <i>η</i>		ᾧ, ᾗς, ᾗ, ᾗς.	εἴην, εἴς.	εἴθι, εἴθι	εἴθι	δύσω
						εἴθι

ΠΑΘΗΤΙΚΗ.

Indic. Subj. Optat. Imperat. Infin. Partic. Imperf. 1. Aor. 1. Fut. Paulo-p. Fut.

Present varied like the Pass. Voice.

Τῷ-εμαι. ὦμαι. εἶμην. εσο or θη, ἐσθω &c. εσθαι. ἐμην &c. ἐτιθέ-μεν, ην, ης, η, &c. τεθή-σομαι. τεθεί-σομαι. Διδ-ομαι. ὦμαι. οἶμην. οσο or υ, ὅσθω. ὀσθαι. ὀσθῶ. ἰδοῖ-σομαι. ἰδοῖ-σομαι. ἰδοῖ-σομαι. Δυ-μαι. αἶμην. ασο or σίω, ασθω. ασθαι. ἀμην &c. ἰσθῶ. ἰσθῶ. ἰσθῶ.

Perf. Indic. Subjunct. Optat. Pluperfect. Imperat. Infin. Partic. Particip.

Τῷ-εμαι. ὦμαι. εἶμην. ἐτεθεί-μεν. τεθεί-σομαι. τεθεί-μεν &c. Διδ-ομαι. ὦμαι. οἶμην. ἐδεδό-μεν. δέδο-σομαι. δέδο-μεν &c. Ἐστ-ομαι. ὦμαι. αἶμην. ἐσθῶ. ἰσθῶ. ἰσθῶ.

Μ Η' Σ Η.

1. Fut. Ind. Opt. Infin. Part. 1. Aor. Ind. 2. Aor. Ind. Subj. Opt. Imper. Infin. Partic. Particip.

Θήσ-ομαι. οἶμην. εσθαι. ὀμενος. ἰθνη-άμην. ἰθ-ίμην. θῆσο or θῆ. θῆσαι. θῆμενος. Δωσ-ομαι. οἶμην. εσθαι. ὀμενος. ἰδω-άμην. ἰδ-όμην. δώσο or δώ. δώσει. δώμενος. Στῆσ-ομαι. οἶμην. εσθαι. ὀμενος. ἰσθῶ-άμην. ἰσθ-άμην. στήσο or στή. στήσαι. στήμενος.

CHAP.

The Affixes as in <i>Kal</i> .		נפעל		נפקד	
Participles.		בינוני		נפקד	
fem. <i>Plur.</i>	נפקדות or נגלות	נפקדה נגלה	m. <i>Plu.</i>	נפקדים נגלים	m. <i>Singul.</i>
	פקודות נלויות	פקודה נלויה		פקודים נלויים	פקוד נלוי
				נבדחים	נבדח
					נבדח נבדח
					נבדח נבדח

In the *Fut.* and *Infinit.* נ is dropped, it is said, to prevent two Serviles and a too great Encrease of the Word; both which the *Hebrews* avoid on all Occasions as much as possible: this is very true; but not the only Truth. If it be considered attentively, it will be found, that נ is prefixed *passively* only when the Action is, or to be, *doing*; and that an Action *done* is expressed by *פעול* as, 1 *Chron.* xxii. 19. אנכי שלוח אנכי שלוח I am, was or have been sent, i. e. before thou comest bad been built; 2 *Kings* xiv. 6. אבני שלוח אבני שלוח I am, was or have been sent, i. e. before thou comest bither. *הלך* having gone, *שוב* having returned, *Gen.* viii. 3. *שבעו שבעו* ye bear, having beard, *ראו* ye see, *היו* ye have often beard and *היו* ye have often seen, yet — *II. vi.* 9.

NB. 1 is very often dropped in *פעול*: as, *Jud.* vi. 28. נתן for נתן; *Gen.* xlv. 3. שלוח for שלוח. In general the Context is the best Guide when to render a *Verb* and *Participle* *actively* or *passively*.

הפעיל

הפעיל

בינוני

עבר

מפקיד The Affixes as in *Kal*. | ת—
 or מפקד N.B. 1. In this Tense ' is usually not
 inserted in first and second Person *Sing.* and
 פעול *Plural*; sometimes also not in the third.
 פקיד 2. Some *Verbs* retain ן with ה prefixed.
 3. Some drop ' and do not change it
 into ן; yet in the *Future* retain ' : as in
 the Examples of ינק, יצב, נחל.

הפקיד
 חוליד
 הנלח
 חניש
 חוריד
 חקים
 הנחל
 הציב
 הניק
 עתיד
 אפקיד
 אוליד
 אוריד
 איניק

The Prefixes and Affixes as in *Kal*.
 In this *Tense* ה is omitted with the Prefixes, and
 ' is sometimes not inserted, particularly in the
 third Person.

צווי

The Affixes as in *Kal*. In the *Imperative* ' is of-
 ten not inserted.

הפקיד
 חוליד

מקור

ה and ' are often omitted in the *Infu.*

להפקיד הנלות

הופעל

This is the *Passive* of *Hipbil*, formed by הו prefixed, as, *Genes.* xxvii. 31. הוואלת *sum statutus*.
 xliii. 17. הובאו *adducti sunt*. *Lev.* iv. 23, 28 :
 But here as in *Niphal* the Context is the best
 Guide.

הופקד
 חולד
 חוגלה

התפעל

התפעל

The Affixes as in *Kal*.

— ת |

In this Conjugation most *Verbs* retain their Radicals.

In *Verbs*, where ש, ס, צ, ז stand the first Radical, ת is transposed next to ש and ס, as in the Examples from שמר and סתר; but with צ ת is changed into ט, and with ז into ד, as in the Examples from צדק and זמן.

בינוני
מתפקד
מתהלך
עבר
התפקד
התהלך
התנפל
השתמר
הסתתר
הצטרך
הזדמן

עתיד

The Prefixes and Affixes as in *Kal*. — תת | — ית

אתפקד

In the *Future* ה is dropped, and only ת is retained with the Prefixes; also in the *Participle* ה is generally dropped: sometimes ת is dropped, particularly before Letters of the same Organ, viz. ת, ד, ט, as, התטהרו for חטהרו, *Ef-ra* vi, 20. תתחמם for תחמם, *Pf.* xviii. 26.

CHAP. VI.

BESIDES those Four MOODS, spoken of above, there are three other Circumstances, which may be considered as Modifications of the same *Verb*.

First, The inducing, procuring, employing, deputing, empowering, any way causing another to do an Action.

An Agent may move, eat, walk, live, die, in short, do any Action himself; or he may cause another to do it by a Transition, as it were, of the Action from himself to the other; forcing him, giving Power, Means, Assistance, Commission to perform it: this may be named *Transitive*.

Secondly, The returning of an Action upon the Agent; as, he hid *himself*— they looked *one upon another*— walked *together, with one another*— here the *Verb* is said to be *Reciprocal*: A Circumstance similar to this is the often repeating an Action, making it, as it were, return upon itself; as he walked, ran, *backwards and forwards, to and fro, over and over, round about, again and again*— here the *Verb* is said to be *Frequentative*.

Thirdly. The amplifying, heightening and certifying an Action; as it were, giving it *Degrees*: Thus, Let the Waters bring forth *abundantly* or *in Abundance*— I will *greatly* multiply thy Sorrows— thou shalt *surely* and *miserably* die— This may be named *Amplificative*.

These Circumstances, continually attending upon the *Verb* in all Languages, might have been expressed by the same *Verb* under a new Form, without calling in the

the Assistance of other *Verbs* and *Particles* : Indeed this is done in English *sometimes*, in Latin and Greek *often*, but in Hebrew *generally*.

Transitive.

N. B. In this Form, *Verbs neuter* become *active* ; and *Verbs active* do not merely act upon another, but render the Patient an Agent :

Expressed

First, Often in English, Latin and Greek by the same *Verb*, being both *active* and *neuter* ; as,

To walk, move, stay, run, make haste, fret, oneself or another.	<i>Moveo, moror, festino, propero, resono, surgo; regna resurgere Troja. Virg. ἵστημι</i> <i>sto & statuo.</i>	In Hebrew by ה prefixed and inserted, named Conjugation הפעיל
---	---	---

Secondly, By the *Verb* under a New Form, otherwise called *derivative* ; as,

To rise, to be weak, quick, little oneself; raise, weaken, quicken, lessen, i. e. to make another rise, weak, quick, little.	<i>Surgo, n. surrigo, erigo, act. sto, n. constituo, sisto, statuo, act. fugio, n. fugo, act. augeo, disco, cresco, n. augeo, doceo, creo, act. magnus sum, n. magnifico, act.</i>	<i>ὑψίζω, neut. or θαύμα, m. V. θαυάζω, act. πίνω, n. or πίομαι, m. V. ποτιζω, act.</i>
--	--	---

But the most usual Way in English, Latin and Greek is by other *Verbs* :

He made the Horse move, walk, go in, out, or he led, brought him in, out; he made him eat, drink,	<i>Fecit, efficit ut equus ambulet, or, duxit equum; ut debeat, morietur, or vexavit, cruciavit, dolore, morte afficit; ut aedat or nutrit, dedit escam, das epulis accumbere. Virg. Hence may be explained some Verbs, called Impersonalia, of a</i>	<i>ἄγω, εισάγω, τρέφω, δίδωμι, φαγεῖν, πίνειν i. e. facere alicuius εἰσαλθεῖν —</i>
---	---	---

drink, die or fed, gave him Meat, Water, killed, put him to Death.	particular Construction; as, <i>hujus conditionis</i> <i>me pœnitet, tædet, pudet, piget, miseret, i. e.</i> <i>hæc conditio facit me pœnitere, reddit me pœ-</i> <i>nitentem, afficit me pœnitentia.</i>
--	--

Participles and Adjectives frequently carry a Transitive Sense; as,

Gloomy Shades, joyful Spring, pleasing Fields, proud Palaces; <i>i. e.</i> ex- citing Horror, Pleasure, Joy, Pride.	<i>Horrentes umbræ, horrida bellæ, lucus</i> <i>letissimus umbra: sis felix, nostrum-</i> <i>que leves quæcunque laborem. Virgil.</i> Make us happy, free us from our Anxiety.
---	--

Reciprocal and Frequentative.

In this Form the same *Noun* is both Agent and Patient; and the *Verb* may be said to be *active* and *passive*, or to be in the *middle Voice*, between *active*, *passive* and *neuter*.

Expressed

<i>Reciprocal in Engl. and Latin, by the reciprocal Pronouns.</i>	<i>In Greek mostly by a middle Voice, called Διαθίσις μέση or κοινή, sometimes as in English and Latin.</i>	<i>In Hebrew reciprocal and frequentative, by תת prefixed, called Conjugation — התפעל —</i>
---	---	---

Frequentative.

<i>In English by Participles or Nouns; as, He ran up and down, walked about, continually, with perseverance.</i>	<i>In Latin often by a New Form of the Verb, named, Frequentative; as curso or cursito: also often by Prepositions mostly to the Verb, which is called compound, as, circumambulo.</i>	<i>In Greek chiefly by Verbs compound, as περιτρέχω, περιπατέω.</i>
--	--	---

Amplificative, expressed (like as in *Adjectives* p. 34 to 37.)

First, Generally in *English*, *Latin* and *Greek* by *Adverbs* or by *Nouns* used adverbially, as,

I rejoice greatly,	<i>Magnopere, ex a-</i>	Χαίρω με-
with all my heart;	<i>nimo vehementer</i>	γαλῶς, τλη-
wait patiently,	<i>gaudeo ; expecto</i>	μόνως, δια-
with patience,	<i>patienter, patien-</i>	υπομονῆς υ-
quietness.	<i>tia, æquo animo.</i>	πειθέχομαι.

Secondly, Often by a Repetition of the same *Verb*; by Addition of one synonymous or its own *Noun*: Of this Kind are some very fine Amplifications in our *Liturgy*; as, in the *Litany*, *Favourably, with Mercy* hear our Prayer; *graciously hear us, O Christ; graciously hear us, O Lord Christ*: In the Communion, *Have Mercy upon us, have Mercy upon us, — we praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee—O Lord, the only begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us; thou that takest away the Sins of the World, have Mercy upon us; thou that takest away the Sins of the World, hear our Prayer; thou, that sittest at the right Hand of the Father, have Mercy upon us.*

Fuit, fuit; Cic. Orat. pr. in Cat. Vidi vidi, penitusque perspexi; ad Att. lib. i. ep. 17. Non feram, non patiar, non sinam; in Cat. Accedat vero accedat; ad Att. lib. 2. ep. 7. Diligere & amare. Vitâ or vitam vivere; morte morietur.

Συμβουλευόμεν & συνεβούλευσε, *Xenoph.* Cyr. Exp. lib. 2. Οἶχοντο ἀτιόντες, ἔφη λέγων, *Herodot. lib. i, & 9. Διανόημα διανοεῖσθαι, Plat. de Leg. Χαίρειτε καὶ ἀγαλλιᾶσθε: θανάτω θαναλώσιν, N.T. See also A.E.T. vii. 34. Mat. ii. 10. Mar. iv. 4. ib. v. 42. Luke vi. 23. where the Translation is equal to the Original.*

In *Hebrew* generally by a Repetition of the same *Verb*; as, *Genes. i. v. 20. ii. 17. iii. 16. Exod. iii. 7. ib. xv. 1. Isa. vi. 9. 2 Kin. v. 11.* Sometimes by doubling the last Radical; also by an Augment of other Letters affixed, particularly 2: as, *Is. xxiv. 19. Genes. iii. 3, 4. xliv. 1. Exod. xx. 12.* Lastly by synonymous *Verbs & Nouns*, as, *Gen. viii. 3. xxvii. 33, 35. Num. xvii. 12.*

VERBS

Thirdly,

Thirdly, In *Latin* and *Greek* by *Verbs* compound, as,
Perpetior, perduro, diluceo, promoveo: See
 CHAP. VII. *Particles* used in Com-
 position.
 Fourthly, Sometimes by *Verbs Frequentative*, as, *Pavito*, to fear exceedingly.

ὑπομένω, διαμένω, ὑ-
 περμαίνομαι, per-
 duro, vehementer
 insanio.

The FORMATION of the most difficult and variable *Tenses* in ENGLISH, LATIN and GREEK.

In Variations of Words, all Languages seem more or
 less to regard Pronunciation and Sound rather than Re-
 gularity; and on no Occasion more than in the Forma-
 tion of the *Tenses*: such as,

In <i>English</i> the <i>Per- fect</i> , which re- gularly and in general endeth in <i>ed</i> , as <i>love, lov- ed</i> .	In <i>Lat.</i> the <i>Perfect</i> , where- in most <i>Verbs</i> of the first Conjugation have regu- larly <i>avi, atum</i> , and of the fourth, <i>ivi</i> or <i>ii, i- tum</i> .	In <i>Greek</i> , the first <i>Futur.</i> the <i>Perfect</i> , the second <i>Fut.</i> and the 2 ^d <i>Aorist</i> .
--	---	---

These *Tenses* are formed from the *Present* by a
 Change and retaining of some particular Letters, which
 characterise the *Tense*; hence called its

CHARACTERISTIC | *Caractéristica*.

N. B. Here it will be useful for the Reader to attend to the
 Observations on the Distinctions and Interchange of Let-
 ters in Pronunciation and Writing: pag. 8. to 13.

LET-

LETTERS CHARACTERISTIC.

Pres.	Perf.	Pres.	Perf.		Present.	Fut.	Perf.
1st Conjugation.					τ, δ, θ, ζ, ω	σ	κ
d, p.	t.	b, p, m, c.	u, itum.	In	pure,		
Send,	sent.	Cub- o,	ui,	Linguals.	Ἀνύ- τω	σω	κα
guild,	guilt.	crep- o,	ui		σπινύ- θω	σω	κα
build,	built.	dom- o,	ui		παι- θω	σω	κα
slip,	slipt.	fric- o,	ui		Φρά- ζω	σω	κα
w.	n.	2d Conjugation.			τί- ω	σω	κα.
grow, grown.		c, g, q.	x, s.		π, ε, φ, πλ	ψ	φ
see,	seen.	lu- ceo,	xi.	Labials.	τίρ- πω	ψω	φα
go,	gon.	au- geo,	xi.		λι- εω	ψω	φα
Diphthongs,		ur- geo,	fi.		γρα- φω	ψω	φα
long Vowels,		tor- queo,	fi.		τύ- πω	ψω	φα.
&c. changed		b.	fs, ps.		x, γ, χ, σσ, τλ	ξ	χ
into short.		ju- beo,	fi.	Palatines.	Πλί- κω	ξω	χα
a, ee, ea.	e.	for- beo,	psi.		λί- γω	ξω	χα
fall,	fell.	l, v.	v.		βρί- χω	ξω	χα
bleed,	bled.	ste- o,	vi.		όρύ- σσω or	ξω	χα.
lead,	led.	cav- co,	vi.		όρύ- τω		
3d Conjugation.					λ, μ, ν, ρ, μν	ω	κ
i, e.	i.	b, p, d.	ps, s.		Ψάλ- λω	ω	κα
hide,	hid.	scri- bo,	psi.	Liquids.	νέμ- ω	ω	κα
write,	writ.	car- po,	psi.		φά- νω	νω	κα
i.	o, u.	clau- do,	fi.		σπί- ρω	ρω	κα
strive, strove.		c, ct.	x.		τίμ- νω	ω	κα.
strike, stroke.		di- co,	xi.				
Sometimes		ste- sto,	xi.				
into other		sc.	v.				
Diphthongs.		cre- sco,	vi.				
find, found.		Vowels changed.					
seek, fought.		a into	e.				
fight, fought.		facio,	feci.				
die, dead.		jacio,	jeci.				
break, broke.		capiro,	cepi.				
Some-		4 Con-					

The second *Future* circumflexeth the last Syllable, and maketh short the *Penultima*.

1. By changing long *Vowels* and *Diphthongs* into short; η, ω, αι, αυ into α; ας, σήπω σα- πῶ, τρώγω τραγῶ, καίω καῶ, πᾶν παῶ :

ει, ευ into ι, υ; ας, λείπω λι- πῶ,

<i>Pres.</i>	<i>Perf.</i>	<i>Pres.</i>	<i>Perf.</i>
Sometimes two or three Ways, regularly and irregularly.			
4th Conjugation.			
		ci, ti.	x, s.
		<i>Vin- cio,</i>	<i>xi.</i>
		<i>far- cio,</i>	<i>fi.</i>
Sow,	{ sowed.	<i>sen- tio,</i>	<i>fi.</i>
	{ sown.	pi.	s.
	{ shewed.	<i>sep- io,</i>	<i>fi.</i>
shew,	{ shewn.	ri, e long. u, e short.	
	{ shown.	<i>aper- io,</i>	<i>ui.</i>
	{ thrived.	<i>oper- io,</i>	<i>ui.</i>
thrive,	{ thriven.	<i>comp- erio,</i>	<i>eri.</i>
	{ throve.	<i>rep- erio,</i>	<i>eri.</i>
		li.	u or ii.
flow,	{ flowed.	<i>sal- io,</i>	<i>ui, ii.</i>
	{ flown.		
fly,	{ fled.	Many <i>Verbs</i> in <i>d, t</i> remain in the <i>Perfect</i> as in the <i>Present</i> : as, I put, thrust, eat, spread; have put, thrust, spread.	
	{ flown.		
	{ striked,		
	{ stricken,		
strike,	{ stroke,		
	{ strok,		
	{ struck.		

CHAP. VII.

o, oi into ω, ὀρέσσω ὤρεσσω, δικάζω ὀκίζω: In some *Verbs* ε is changed into ει, ἔχω εἶχον, ἔπω εἶπον; and εο into εω, as ἐοράζω ἐώραζον: A few *Verbs* with α, οι have no Augment.

In the *Perfect Tense* Aspirates assume Tenues; as, φράζω πέφρακα, χρίω κίχρικα, θύω τέθυκα: But *Verbs* beginning with any Vowel; and harsh, double Consonants, such as δ, ρ, ψ, ξ, γν, γρη and σ before a Consonant, take no Consonant before the Augment; as, ζέω ἔζεκα, ρίπω ἔρριπα—Other *Verbs* for the most Part take the first Consonant before ε, like τύπω τέτυπα.

B. N. VERBS compound, some take the Augment at the Beginning, some in the Middle and some in both; but these and other minute Particulars may be learned as well by Practice if not better than by a Multiplicity of uncertain Rules; for in these as in other Changes the *Greeks* seem to have consulted the Ear more than Judgement or Regularity.

πῶ, ἐρεύγω ἐρυγῶ; sometimes into α, as in Dissyllables in λω, μω, νω, ρω; and in Trissyllables into ε, as σπείρω σπαρῶ, αἰγείρω αἰγερῶ.

2. By dropping a Consonant, and sometimes with a Change; as, τύπω τυπῶ, ψάλλω ψαλῶ, βάπτω βαπτῶ, βλαπτω βλαβῶ, &c.

The 2d *Aorist* is formed from the 2d *Futur.* as in τυπῶ ἔτυπον.

Of the GREEK AUGMENT.

Verbs, beginning with immutable Vowels and Diphthongs, remain through all the *Tenses* without any Augment: Mutable Vowels and Diphthongs are generally changed thus; α, ε, αι into η, as, ἀκούω ἤκουον, ἀνέσσω ἤνεσαν, εἰλέω ἤλειπον, αἶρω ἤρουν;

VERBS

VERBS IRREGULAR.

IN LATIN

Of most Concern, because most in Use, are these four : *Possum* I am able or I can, compounded of *pos*, *potis* and *sum* ; *Volo*, I will or am willing ; *Malo* i. e. *magis volo*, I will, choose rather ; *Nolo* i. e. *ne* or *non volo*, I am unwilling, not willing, do not choose.

	Indicat. Sing.	Plural.	Subj.	Infinit.
Prel. Tense	<i>Po-ssum, tes, test;</i>	<i>ssumus, testis, ssunt.</i>	<i>ssim, &c.</i>	<i>sse.</i>
	<i>Volo, vis, vult;</i>	<i>volumus, vultis, volunt.</i>	<i>velim.</i>	<i>velle.</i>
	<i>Ma-lo, vis, vult;</i>	<i>lumus, vultis, lunt.</i>	<i>lim.</i>	<i>le.</i>
	<i>No-lo, nois, nvult;</i>	<i>lumus, nvultis, lunt.</i>	<i>lim.</i>	<i>lle.</i>
Imperfect.	<i>Poteram,</i>		<i>Possẽm.</i>	
	<i>Volebam,</i>		<i>Vellem.</i>	
	<i>Malebam,</i>		<i>Mallem.</i>	
	<i>Nolebam,</i>		<i>Nollem.</i>	
Perfect.	<i>Potui,</i>			
	<i>Volui,</i>			
	<i>Malui,</i>			
	<i>Nolui,</i>			
Pluperfect.	<i>Potu-eram,</i>			
	<i>Volu-eram,</i>			
	<i>Malu-eram,</i>			
	<i>Nolu-eram,</i>			
Futurum.	<i>Pot-ero, eris, erit, &c.</i>			
	<i>Vol-am,</i>			
	<i>Mal-am,</i>			
	<i>Nol-am,</i>			

IN GREEK

Irregular *Verbs* are so numerous, that their *Tenses* must be learned from the *Lexicon* and Use.

IN HEBREW

Grammarians usually set down as irregular,

First, such *Verbs*, as are found in ה retaining their Letters like *Verbs* perfect, viz.

חמה, כמה, נגה, גבה

Secondly, Such as drop and change Letters unusually, as, לקח, לתע, נתן; the first and second drop ל like *Verbs imperfect*; the third, both Nuns in the *Infinitive*.

Some *Verbs* in ה are found with ה changed into ו instead of י, as, שחה; so גלותי *Jos.* v. 9. Also י is found irregularly prefixed in הילכי *Exod.* ii. 9. אילכה *Mic.* i. ver. 8.

N.B. VERBS ending and beginning with ת, as, כרת, חם, take no ת in the second Person *Perfect*, nor in the second and third Persons *Future*.

C H A P. VII.

Of *PARTICLES* simple and compound
in *Latin, Greek and Hebrew.*

PREPOSITIONS.

J uxta near, beside, <i>ad</i> to, <i>apud</i> at, penes in the Power of, <i>tenus</i> up to, <i>coram</i> in Presence of, <i>præ</i> , <i>ante</i> before, <i>pro</i> for, in Favour of, <i>con-</i> <i>tra</i> , <i>adversum</i> against, in Disfavour of, <i>erga</i> , <i>versus</i> towards:	Πρός, ἐπί, ἄχρι, ἐνώ- πιον, πρό, ἄντι, κα- τά :	אצל, עד, לפני, אל, or ל pref.
Pone, <i>post</i> behind, after :	Μέτα :	ה aff. אחר :
Præter past, beside, over, <i>trans</i> , <i>ul-</i> <i>tra</i> beyond, <i>cis</i> on this Side, <i>ex-</i> <i>tra</i> on the Outside :	Πέρα, πέρα, ἐπί, ἔξω :	עבר, מעבר, חוץ :
Circiter, <i>circa</i> , <i>circum</i> , nigh to, about, round about :	Περί, ἄμφω :	סביב :
Super, <i>supra</i> above :	ὑπέρ :	על :
Infra, <i>sub</i> , <i>subter</i> under :	ὑπο :	תחת :
In, <i>intra</i> , <i>inter</i> in, within, between, <i>per</i> , <i>ob</i> , <i>propter</i> by, through, by Means, Reason, on Account of :	Ἐν, ἐν, ἐν- τος, μέσα, ὑ- πὸ :	בין or ב pref. בעבר, למען :
Secundum following, next to, accord- ing to, like, as :	Κατά :	כ or כן pref. כעבר, למען :
A, <i>ab</i> , <i>abs</i> , <i>absque</i> , <i>sine</i> , of, from, with- out, <i>e</i> , <i>ex</i> , <i>de</i> out of, concerning :	Ἀπο, ἐκ, ἄ- νευ, ἔξω :	מן or מ pref. עם :
Cum with, in Conjunction.	Συν :	

Juxta, *ad*, *apud*, *penes*, *ante*, *contra*, *versus*, *adversum*, *pone*,
post, *præter*, *trans*, *ultra*, *cis*, *extra*, *circiter*, *circa*, *circum*, *su-*
pra, *infra*, *per*, *ob*, *propter*, *inter*, *intra*, *secundum*; these govern
the *Accusative*; the others an *Ablative Case*: but *in*, *sub*, *sub-*
ter, *super* govern both Cases.

In Greek

Prepositions serve to the *Gen.* *Dat.* and *Accusative.*

A D V E R B S.

Of Time.

Quando when? *hodie* to-day, *jam*, *nunc* now, *modo* just now : *tum*, *tunc* then, *statim*, *protinus*, *illico*, *extemplo*, *actutum*, *repente*, *subito*, *mox*, that Instant, at the same Time, immediately, presently, soon after, *ut* as soon as, *commodum* just as, *inter ea*, *interim* in the mean While, Time : *cum*, *quum* when, the same time, since, after : *posthac* hereafter, for the future.

N.B. The nice Use and Time of these *Adverbs*, particularly *cum*, *quum* must be learned from the best Writers and by attending to the Tense of the *Verb* : *Cum*, *quum* are sometimes omitted and their Force expressed by a Participle, as shewn hereafter in the REMARKS on the TENSES and *Subjunctive Mood*.

Cras to-morrow, *heri* yesterday : *olim* heretofore or hereafter, *aliquando* sometime, *tandem* at last : *quousque*, *quamdium* till what Time, how long? *tamdiu* so long, *bucusque* to this Time, *donec* untill, *adbu*c yet, *dum* whilst : *quoties* how often? *toties* so often, *sæpe* often, *quotidie* daily, *semel* once, *bis* twice, *ter* thrice, *quater* fourtimes, *quinquies* fivetimes.

Πότε ; σήμερον, νυν, ήδη, ἄρτι : τότε, αὐτίκα, εὐθὺς, τάχως, ἔντω, μέλας : ὅτε, ὅταν, ὕστερον, ἔπειτα : The Greeks often express the Force of the four last *Adverbs* by the Tense of a *Participle*. Ἄυριον, χθες : πάλαι, πότε : πόσον χρόνον, ἕως πότε ; τοσούτον, ἕως νυν, ἔ, τέτῃς, ἕως ἄν ἔτι : πόσας, τοσαύτας, πολλάς, καθ' ἑκάστην, ἅπας, δις, τρίς, τέτρας, πέντας, &c.

עתה, נא, היום, מתי? In *Hebrew* the definitive Time of an Action is given by the Tense of the *Verb* without *Adverbs* of Time : ך prefixed is the usual *Particle*, which must be rendered by the Tense of the *Verbs* : מהר, תמול : עלם : עד אנה, עדמתי? עד, בעוד, הנה : יום יום, פעם, פעמים, שלשים פעמים : &c.

Of Place and Matter.

Ubi where, *quo, quorsum* whither, on what Side, to what Purpose? *hic* here, *illic, infic, ibidem* there: *prope* near, *atrinsecus, utrobique, utrinque* on either Side, *undique* on every Side, *paffim* everywhere, *usquam, usquam* anywhere, *nusquam* nowhere, *horsum* higher, *fursum* upward, *deorsum* downward: *unde* whence, how? *hinc* hence, *istinc, inde, exinde*, thence.

Πῶ, ὅπου, ποῖ, πρὸς τί, καὶ τί; ὡς, ἐνταῦθα, ἔκει, αὐτόθεν: ἔγγυθεν, ἐτέρωθεν, ἀμφοτέρωθεν, πανταχόθεν, ἐκάστω, ἐνιαχῶ, πολλαχῶ, ὁπουμῶ, δεῦρο, αὐτοσε αὐτῶ, κάτω: ὅθεν, πόθεν; ἐνθεν, ἐνθεν.

איה, עד מה, אן, אנה? פת, כה וכה, שם: קרוב, סביב, מפו ומפו, לא אכה ואכה, למעלה, למטה: מאן, מזה? מפו

Of Interrogation.

An, anne, ne, num, numquam, quid, nunquid? cur, quamobrem, quare why, wherefore? *nonne* is not?

Πότερον, ἄρα, εἰ, ἢ, μὴ, εἴτα; διὰ τί, κα, ὅχι;

ה. pref. כי, אם? למה? הלא, לא?

Of bare Affirmation and Denial.

Etiā, imo yes, *certe, sane, nē, quidem, profecto*, certainly, truly, indeed, *nimirum, nempe, scilicet, videlicet* namely, that is to say: *non, ne, nec, neque* no, not, neither: *vix, ægre* scarcely, hardly, with some Difficulty.

Ναὶ, μέν, μήν, ὅντως, ἄρα, γὰρ, δηλονότι, δελαδῆ, το, ο: κα, κα, κα, μὴ, ὅχι, ὅτε: μογίς, δυσκαλως.

גם, כן, אולם, אכן, אמנם: לא, אין: לאה.

Of

Of Quality, Quantity, Strong Affirmations and Denial.

*Vero enim vero, ita me dii ament, bercule, meberele, pol, ade-
pol, medius fidius, per deos immortales, prorsus, penitus, omni-
no certainly, surely, &c. baud, baudquam, nequaquam, neu-
quam, minime, ne omnino by no means, in no wise, &c. bene,
pulchre well, eleganter, laute, magnopere, valde, oppido, affa-
tim, abunde, impense, apprime greatly, &c.*

Ἀσφαλῶς, ἡμῖν γάρ, νὴ διὰ, two Negatives make a strong Affir-
mative: ἢ μήποτε, ἢ πάνυ, ἤπως, ἤτις, ἠδαμῶς: καλῶς, μάλα,
μάλιστα, σφόδρα, λίαν.

1 Sam. iii. 17. חִי אֲנִי, כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסֵף, חִי אֲנִי.
Num. xiv. 2. 1 Sam. xiv. 39. חִי יְהוָה, But the most
general Way is to double the Verb, as Genes. ii. 17. iii. 4.
מֹת תָּמוּת; לֹא מֹת תָּמוּת

Of Condition, Doubting, Wishing.

*Si if, sin but if, si modo if so be; nisi unless, forte, fortasse, for-
san perhaps, utinam, O si! I wish, Oh that!*

Εἰ, ἄν, ἢν, ἔαν, εἰδὲ, τυχόν, ἴσως, εἰθε.

אם, כִּי אם, אם לא, לו, לו לא, אולי, מִי יִתֵּן!

Reciprocal.

*Iterum atque iterum, etiam atque etiam again and again, ultro
citroque to and again, retro back again, vicissim, invicem, mu-
tuo, alius alium one another.*

Ἀὐθις καὶ μάλα, ἄνα, ἀλλήλων, the middle Voice.

The Verb in Hitbpael.

Of Reason.

Nam, enim, etenim for, *quia, ut, quod, quoniam, quippe, utpote* because, as being, seeing, since that : *ergo, igitur, idcirco* therefore, for that Reason.

Γὰρ, ἵνα, ὅτι, ἵπτι, ἄτε θη, οἷον : ὅν, ὡκύν, τοίνυν :

כי, אשר : על אשר, על כן, לכן

Of Comparifon and Likeness.

Magis, plus, potius more, rather : *tam, quam, sic, ita* so, *ut, uti, veluti, sicut, sicuti* as.

Μάλλον : ἤτω, ἤτως, ὥς, ὥσπερ, καθὼς.

מן or מ pref. כן, כה or כ pref. אכן

Of Calling to and Indication.

Eja, age, agetum come on, *heus, ebo, ebodum* soho, come hither : *en, ecce, eccum* see, behold.

Ἐἰα, ἄγεθι δὴ, ὦ τάν : ἰδὺ.

הבה, לכה, הווי : הן, הנח, הא

Of Conjunction and Separation.

Et, ac, que, atque and, both, also, *sed, at, autem, vero, quin* but, *etiamsi, licet, quanquam, quamvis* although, though, *tamen, attamen, nihilominus* yet, *ve, vel, sive, aut* or, either.

Καί, τὲ, δέ, ἀλλὰ, καίπερ, καὶν, ὅμως εἴτε, ἢ.

ו pref. גם, או

Inter-

Interjections i. e. Particles,

Expressive of any sudden Motions and Affections of the Mind.

Euge, eva, evoke, io Joy, Triumph, *ba, ba* laughter : *ben, bei, va, ab, ob* Grief! *apage, vah, phy, bem, papa* Dislike and Admiration!

ἔϋ, ἔϋϋ, ἔϋ, ἄ, ἄ : ὀί ! ἀπαγε, φῆ, wana!

חנח : חזי ! אף !

PARTICLES used in Composition

In *English, Latin and Greek.*

Particles for the most Part carry the same Sense in Composition as in Separation ; they are *negative* or *affirmative*, *take from* or *add to*, *diminish* or *augment* the simple Signification : hence they are said to be

Privative,		Privativa,
Intensive,		Intensiva.

By, be, intens. *i. e.* near ; as, *by* the Side or *beside*, *beneath*, *below*, *before*, *loved*, *beloved*.

At, a, intens. *i. e.* in ; as, *at* home, *abroad*, *abed*, *a* doing, *a* walking, *a* foot.

Y, and *full*, affixed to *Substantives*, form *Adjectives* intens. as, *Worth* *worthy*, *Health* *healthy*, *Might* *mighty*, *Joy* *joyful*, *Health* *healthful*.

ly affixed to *Adjectives*, form *Adverbs* ; as, *worthy* *worthily*, *cheerful* *cheerfully*.

some aff. somewhat intens. as, *Game* *gamesome*, *Toil* *toilsome*, *whole* *wholesome*.

able aff. intens. as, *Reason* *reasonable*, *alter* *alterable*.

less aff. priv. as, *Worth* *worthless*, *Care* *careless*.

com, con pref. intens. as, *Complaint* *complain*, *confide* *confident*.

un pref.

the

ath,

ing,

as,
-ful

aily,

One,

Confidential

pref.

The GOVERNMENT of VERBS.

In Relation to VERBS

NOUNS stand in the *Nominative*, *Genitive*, *Dative*, *Accusative* and *Ablative* Cases.

Nominative and *Accusative*.

The *Nominative* is Agent to the VERB, coming before it and requiring its Agreement in Number and Person : The *Accusative* is the Patient and followeth *Verbs active*.

The Fear of the LORD prolongeth Days : but the Years of the Wicked shall be shortened : *Prov. x. 27.*

Jovæ metus ætatem conciliat : at impiorum anni decurtantur. Cast.

ⲕⲣⲓⲥ ⲡⲣⲟⲥⲓⲛⲉⲥⲓⲛ ⲛⲓⲙⲉⲣⲁⲥ, ⲓⲛⲓⲁⲩⲧⲟⲓ ⲉⲥ ⲁⲥⲓⲉⲱⲛ ⲁⲓⲡⲟⲗⲩⲛⲁⲓ.
Sept.

יִרְאֵת יְהוָה תוֹסִיף יָמִים וְשָׁנוֹת רָשָׁעִים תִּקְצְרָנָה

N.B. *First*, When two or more *Nouns* come before a *Verb*, the *Verb* may stand so as to agree with *either* in the *Singular*, or both in the *Plural*.

Nothing is wanting here but VERSES; or, nothing but VERSES are wanting.

Then *David* went and *Samuel*; or, then went *David* and *Samuel* and they dwelt; or, then *David* and *Samuel* they went and dwelt—*1 Sam. xix. 18.* I and my People are wicked; or, I am wicked and my People; or, I am wicked I and my People, *Exod. ix. 27.* See *Num. xxiii. 6. 16, 11. Jud. vii. 8. Gen. xx. 7. Esth. iv. 14. Gen. xxxvii. 10. Luk. ii. 48. 1 Cor. ix. 6. Matt. xii. 3.*

Nihil

*Nibil hic deest nisi Carmina; vel,
Nibil hic nisi Carmina defunt. Virg.*

*Profectus est David & Samuel & manserunt; vel, David
& Samuel profecti sunt— Rex & Regina sunt beati: Honor
& Fama sunt desiderabilia, i. e. desirable Things.*

Ἐπορεύθη Σαμουὴλ καὶ Δαβὶδ καὶ ἠθάσαν—

Secondly, Nouns collective, otherwise called Nouns of Number or Multitude (also a Noun with a numeral Adjective) imply a Plural Sense without a Plural Termination; & vice versa, a Singular with a Plural Mark: with such Nouns a Verb may stand singular or plural.

Part is gone or Part are gone: Youth is or are heedless: Every Country or all Countries came.

Pars abiit vel abiere: Turba ruit vel ruunt: uterque deludatur vel deluduntur:

Pars stupet molemque mirantur—

Juventus circumfusa ruit certantque.

Virg. lib. 2. 31, 64.

————— λαοὶ ἀπείρων
Θυνων ————— διῷσάμενοι κελάδησαν. Hom.

עץ Tree or Trees, Genes. iii. 8. ib. xxvii. 17. Exod. x. 15. אדם one Man or Men in general, the Human Species, Job xxxvi. 25. Jer. xlvii. 2. 2 Kings xlii. 2. איש a Man or Men, Isa. v. 3. חיל an Army, 1 Sam. x. 26. ישראל the whole Nation, Jos. vii. 11. Ps. lxxxi. 14. אפרים one People, Jud. i. 29. So מצרים Psal. cv. 38. Exod. xiv. 10, 25. אלהים with a Verb, Participle and Adjective Singular or Plural: as, Gen. i. 1, 26. ii. 18. xx. 13. xxxv. 7. Exod. xx. 3. Jos. xxiv. 19. כל ארץ באר Gen. li. 57. שלשים שנה Genes. v. 3. יהי מארת והיו Genes. i. 14, 16. Let there be a Conjunction, a Collection, a Set or a Machinery of Luminaries and let them be——

A PRONOUN Relative in the *Nominative Case* requireth the *Verb* to be in the Person of the Antecedent.

I that speak, am he : Happy is the Man who walketh uprightly : I am the Man that say it : I am the LORD, which have (not *hath*) brought— *Exod. xx. 1.* Query, if it should not be so in *Isa. xlv. 24, &c.* I the LORD that make— agreeing with the *Antecedent* I; not *maketh*, as if it agreed with LORD? All Men admire my good Fortune (*i. e.* the Fortune of me) who have such a Son.

Sum pius Æneas, qui vobis— Virg.

Omnes laudant fortunas meas, qui haberem talem filium. Ter.

In Latin and Greek

Verbs substantive and certain *Verbs passive*, such as, *dicor, appellor, nominor*— have a *Nominative Case* after as well as before them; *DEUS est Spiritus : Regio, quæ nunc nominatur Italia, olim dicta est Hesperia & Ænotria.*

In *Latin*, the following *Noun* is very often put in the *Dative*; as, *Virtus est doctrine ornamento*, instead of *ornamentum*.

In English

When the *Nominative* is placed after the *Verb*, particularly the *Verb Substantive*, the Particle *there* is commonly substituted in its Room.

There went up a Mist; for, A Mist went up — Let there be Light and there was Light; for, Let Light be and Light was.

In asking a Question the *Nominative* is put after the *Verb*: *Readeth he well? Is he come?* But in the Middle with an Auxiliary: *Do I (doeth he) read well?* With the *Verb substantive* is used *it* instead of a *Nominative*: *Is it a good Book?* for, *Is the Book good?* or, *Is the Book a good Book?*

It is also used without an *Interrogation*, when the *Verb* is said to be *impersonal*; the *Person*, which would be the *Nominative*, being elliptical: *It is warm; it raineth; it snoweth; it freezed*, i. e. the *Weather* or *Day* is warm— *It is a cold Day*; for, the *Day* is cold: *It happened to rain*; for, to rain, or, Rain happened: Here the *Infinitive* is a *Nominative*; as in page 53.

The Genitive.

This always implieth *Possession*, whether governed of *Nouns* or a *Verb*.

The *Genitive*, being the *Thing* or *Person* to which a *Verb* any way attributeth *Possession*, should seem to be the latter of two *Nouns* rather than governed of the *Verb*; which *Nouns* are expressed or implied:

Whose Book is this? It is the Master's, i. e. the *Book* or *Property* of whom is this? It is the *Book* or *Property* of the *Master*: *Virtue is of great Value*, i. e. a *Thing* of great *Value*: *I regard, value not the Book of, at a Farthing*, i. e. the *Price* of a *Farthing*: *He accused me of Theft*, i. e. with the *Crime* of *Theft*.

Liber est Magistri: *Adolescentis* (i. e. *officium, negotium*) *est maiores natu revereri*: *non assis* (i. e. *secundum pretium, pretio vel de pretio*) *estimo, pendo, facio*: *me furti* (i. e. *crimen, de crimine*) *accusat, contemnat, absolvit*: *hujus diei memineris*, i. e. (resolved into the *Verb substantive*) *memor eris*, *so potiri* (*potis esse*) *regni vel regno*, as *Adjectives*. Pag. 39.

Sometimes the *Latins* use the *Dat.* for the *Genitive*; *Oculus est corpori* (for *corporis*) *lumini*: *Venit in mentem mihi*, for *mei* or *meam*: *suus cuique mos*; sometimes the *Ablative*, *autoritate tua opus est*: *interest, refert mea, tua, sua, nostra, vestra, eujus*.

The Greeks

delight much in the Use of the *Genitive* after *Verbs*, with an Ellipsis of the governing *Noun*. See *Vigerius de Græc. Idiotismis*, and *Budeus's Commentaries*.

The

The *Dative*.

This, very much like the *Accusative*, is *Patient* of the *Verb*; but with this Difference, that the *Verb* conveyeth to the *Donee* i. e. Receiver, some Use, Benefit, Injury; like as in *Adjectives*, pag. 40.

The Master gave, promised, lent *me* a Book, or a Book *to me*; wrote, sent it for me, for my Use; it pleaseth me, i. e. is pleasing to me.

Librum mihi dedit, reddit, promissit, fudit, commisit, scripsit, misit; mihi placet: But *ad me scribit, misit, refert*—denote a mere Transfer of a Thing without any Token of Use; just as in *English*, He wrote, sent *to me* yesterday: but He wrote *for me*; meaneth, instead of *me* or on my Behalf.

Verbs compounded of *bene, satis, male* and these Prepositions *præ, ad, con, sub, ante, post, ob, in, inter* have for the most Part a *Dative Case*.

The *Ablative*.

This specifieth the *Instrument, Cause, Time*—by, with, in which an Action is done; also the *Place, Person, Matter*—in, from, out of which any Thing is done.

The Master gave me the Book *with* his own Hand: He bought it *for*, *with* a Trifle: God created the World *by* his Power *in* six Days: *From*, out of Darkness brought he Light.

Magister dedit mihi librum propria manu: Emit minimo: DEUS creavit mundum potentia sua sex diebus.

In *Latin, Greek and Hebrew*

The *Noun*, when the *Instrument, Cause and Time* commonly standeth alone; but in most other Cases, with *Prepositions*.

In

In Latin

With some *Verbs* of a *passive* Form but of an *active* Signification, the *Patient* is put in the *Ablative* instead of the *Accusative*; as after *fungor, fruor, utor*—

PARTICIPLES

Govern Nouns like *Verbs* and *Adjectives*.

The Parts of Speech are often interchanged by a Figure, called

Enallage | Ἐναλλαγή.

Adjectives become *Substantives*; *Substantives*, *Adjectives* and *Adverbs*; *Adverbs* become *Substantives*, *Adjectives*, *Prepositions* and *Verbs*; *Verbs*, *Adverbs*— and have the same Construction.

For the publick Good, the Good of the Publick : Speak *English* : Country-house, Country-man, *English* Tongue.

Bono publico : loquere latine, i. e. *Latinam Linguam* : parvum, paululum, parum, satis, abunde pecuniæ : tunc, nunc temporis : ubi gentium, quo terrarum ; nusquam, minime loci ; eo impudentie : canit similiter philomela : venit obviam (i. e. *occurrere*) illi : en (est) liber ; en, ecce (vide) librum.

Τό τῷ Ομήρῳ σοφὸν i. e. σοφία Φώνη ἑλλας i. e. ἑλληνική.

In Hebrew

The same Word is used as a *Substantive*, *Adjective*, *Verb* and *Particle*, oftentimes without any Difference in Flection.

The Construction of the PRONOUN relative.

The *Relative*, when not the Agent, is put into such Case as its governing Word shall require.

Here is a Book, *whose* Paper or the Paper of *which* is bad—*whose* like or the like *to which* I have never seen—*which* the Master

Master gave me— of which he thought me deserving— with which I am delighted.

En liber, cujus charta non est bona— cui similem non vidi— quem mihi dedit Magister— quo dignum me judicavit— quo delector.

The *Antecedent* and *Relative* are often elliptical.

What I said, is come to pass; for that, or the Thing which I said— The House I have builded or the House which I have builded, it is yours.

Quod dixi, accidit— domum ædificavi (vel domum quam vel domus, quam ædificavi) vestra est. See *Virg. Æneid.* 1. lin. 16, 163, 577.

In *English*

The *Prepositions* are often placed from the *Pronouns* at the End of the Sentence, affixed to the *Verb*; making it, in some Sort, a Compound: This, when done with Judgement, giveth a Period peculiar Harmony and Roundness: Thus, which he thought me deserving of— which I am delighted with.

The *English* subjoin other *Particles* to *Verbs*; as, to leave off— go in— come out— Also with these and other Compounds are used *Prepositions* of like Import: Go in unto *Pharaoh*— Come out from among them— Abstain from Meat: A like Usage is observable in *Latin* and *Greek*. Thus with Compounds of *a, ab, ad, con, de, e, ex*; as, *abstinuerunt a viris— amicos advocabo ad hanc rem.* Ter.

A *Relative* between two *Antecedents* may agree with either.

A House which is called a Palace.

Domus, quæ vel quod palatium dicitur.

These Observations are offered rather as an Attempt to discover the Reason of certain Peculiarities in *Syntax* than as a compleat Rule for every Difference in the Government of *Verbs*: But what may be deficient the Learner will easily supply by the Help of a good Dictionary and his own Reading.

The

THE

RENDERING of VERBS *active* and *passive*.

It is remarked above *pag.* 64, that the Difference between the *active* and *passive* Voices is a Turn of the Sentence only, not any Change in the Sense: It is also observed, that with a *Verb passive* the Agent is often omitted for Brevity; so it is with a *Verb* in the *active* Voice, wherein the *Nominative* is understood and may easily be supplied by the Judgement of the Reader; who is at Liberty to render a *Verb* actively or passively, or to turn the Sentence different Ways without any Injury of its Sense.

They say or it is said— It grieveth me or I am grieved—
If one consider the Point maturely or If you consider the Point or If the Point be maturely considered—

Dicunt, aiunt vel dicitur, fertur— dolet me—

Crateras magnos statuunt & vina coronant. Virg.

They set the Glasses on the Table and crown them with Wine or The Glasses were set on the Table and crowned with Wine.

Many *Latin Verbs*, particularly *Neuters*, admit of a *Passive* Turn: as, *In quo hæc discebat ludo*—Ter. Where she learned, was taught or went to School— *Accessit mihi ad labores*— It added or was added to my Troubles— *Vapulabis a Præceptore* you shall be beat by the Master; *Venis tempori, peropportune* you come or you are come in good Time; *abiit* he is gone; *exulat, veniit ab hoste* is banished, sold by the Enemy.

Φησὶ, Φασὶ, ἐπιλογίζασθαι, οἶονταί. *Long. Sect. 2. lin. 4, 30*
i. e. τις, τινες ellip. as expressed with ἐπισκέψασθαι & οἶονταί *lin. 2,*
9. So in *Sect. 7.* Those who have it in their Power, and yet
 through a Greatness of Mind neglect to gain Riches, Ho-
 nours— θαυμάζουσι Men admire them or they are admired
 more than the actual Possessors. Ἐσημήνε τῇ σαλπίγγι— *Xen.*
 One gave the Signal by a Trumpet or The Signal was given—
 Σοὶ τὰς αἰτίας ἀναθήσουσι *Isocrat.* Men will lay the Blame on
 you or you will be blamed or the Blame will be laid on you
 or you will bear the Blame— So *St. Luke* elegantly writeth,
 Δέξασθαι ὑμᾶς they may receive you or you may be received—
 Τὴν ψυχὴν σε ἀπαίψουσιν they require thy Soul or thy Soul is re-
 quired.

יִאמְרוּ or חִפְרוּ יִאמְרוּ *Gen. xxvi. 18.* which they had
 or which were digged— יָגֵד לְמֶלֶךְ *Exod. xiv. 5. 1 Sam. xix.*
19, 21. One told the King or it was told the King or the
 King was told— לֹא יֵאָכַל אֶת בִּשְׂרוֹ *Exod. xxi. 18.* No
 One shall eat his Flesh (*אִישׁ ellipt.* as expressed *Chap. xvi. 19,*
29.) or His Flesh shall not be eaten.

In Latin, Greek and Hebrew

Many Verbs of the Passive Form have an Active Sense, as
 it were, laying aside their own Signification; hence they are
 named

Deponent | Deponentia.

Thus, *Loquor I speak, loquens speaking, loquutus having*
spoke; so fatur, fatus: Some are active and passive; there-
 fore called

Commune | Communia.

Thus, *Non ætas, sed ingenium adipiscitur sapientiam vel non*
ætate, verum ingenio adipiscitur sapientia. *Plaut.* So *meditor,*
meditata mihi sunt omnia. *Terent.* *Meditatum & cogitatum*
seclus. *Cic.*

REMARKS on the Use of the TENSES;
Participles, the Imperative, Subjunctive
 and *Infinitive* Moods.

P R E S E N T T E N S E.

First, In English,

This TENSE hath often the Sense of the *Future*; as, *When do you go out of Town? I go to-morrow i. e.* When will you, shall you go? I shall go— *If you do well i. e.* shall do well, you will be rewarded: *As soon as, when you come there i. e.* shall come, turn on your Right Hand: With these Forms of speaking the *Verb* is always placed in the *Future* in *Latin, Greek and Hebrew.* I go, come, am going, coming *i. e.* will go, come presently: This Form, being a Tendency to an Action, is generally expressed in *Latin* by the *Future in rus*; in *Greek* by *μᾶλλω*: thus, *Iturus, venturus sum; μᾶλλω εἰσίνειν*: But they also often use the *Present*.

Secondly, It hath often the Sense of the *Perfect*; as, *He is come, gone, falleth down, dieth; The Mind starteth at the Remembrance of it*: Here are Actions not doing, but absolutely done and finished in a Time *present* and *instantaneous*, as perfectly as when it is said in a Time *past*— He hath been come, he came, hath been gone, he went, fell down, died, is dead; Accordingly they are usually expressed by the *Perfect* in *Latin* and *Greek*: See *Virg. Æn. 11. lin. 637. Æn. 2. lin. 12.* Not but Actions done instantly, in quick Succession, are often and beautifully expressed in those Languages by the *Present*, and by the *Infinitive*, put absolute.

Thus in *Ter. Pbor. Abeuntes me relinquunt quasi Magistrum— Imus, venimus, videmus, nos mirarier.* So in *Cæs. de Bel. Gall. lib. 1. sect. 14, 24. Cæsar Æduos frumentum flagitare— Diem ex die ducere ædui.* See *Virg. Æn. 8. V. 68.* where the *Present* and the *Infinitive* bring the Actions to View with all the Spi-

rit and Hurry of real Life. *Sallust* continually useth the *Infinitive* absolute.

The *Greek* Writers abound with Instances; but perhaps none are to be produced, which can exceed two in *Xenophon*; namely, one in his seventh Book *de Cyr. Inst.* A Soldier, falling down and being trampled upon by *Cyrus's* Horse, he *παύει* striketh his Sword into the Horse's Belly; the Horse flinging about *ἀποσειλάει* throweth *Cyrus*, *ὃ δὲ πίπτει* then falleth down himself; the other is in his *Orat. de Ages.*—*συμβαλόντας τὰς ἀσπίδας ἐβέντο, ἐμάχοντο, ἀπέκλεινον, ἀπεθνήσκον.*

N.B. In *English* the third Person Singular is apt to be abbreviated in Conversation: Thus, *es, s, tb*, for *eth*, as, *loves, leads, doth* for *loveth, leadeth, doeth*; *So, has* for *hath*; *learn'd, heard* for *learned, heard*; *dont* for *do not*: These and other Abbreviations, allowable enough in the Hurry of Conversation, ought undoubtedly to be avoided in correct Writing.

PERFECT and PLUPERFECT.

With Regard to the first, the *English* have three Ways of Expression.

First, *I have dined, finished, heard it*: This Way of Speaking may mean, *just now, this Instant* or in some past Time indeterminate.

Secondly, *I dined or did dine, finished or did finish, heard or did hear, saw or did see* *i. e.* in some Place or Time past determinate; as, in the City, an Hour ago, yesterday— This *Perfect determinate* is very irregular, and must be learned by Use.

Thirdly, The *Perfect determinate* is often used in the Sense of the *Imperfect*, referring to some determinate Place or Time past, wherein the Action was not finished: *It rained all Day yesterday; I went every Day last Week into the City; while he spake those Words he fell down dead* *i. e.* It was raining, I continued

tinued going, while he was speaking; So likewise they say, *I have, had been reading, writing, waiting the whole Day*: All which in *Latin* and *Greek* would be expressed by the *Preter-imperfect*.

The *English* are often very inaccurate in the Use of the *Pluperfect*. In *Latin* it always expresseth an Action done before another; this Tense is *prior* in Sense to the *Perfect*, which is a Kind of *Future* to the *Pluperfect*: The *English* are often obliged to express it by certain *Particles*; as, *sometime ago, before, heretofore, after*, and by other Circumloquutions. Thus,

De cujus oratione ad te scripseram, Cic. Ep. at Attic. Lib. 1. Ep. 16. Of whose Oration I wrote to you sometime ago, heretofore, in a former Letter— *Cum dixisset*, Lib. 2. Ep. 1. when he had before so often said— *Cum ille dixisset*— *in eoque jactasset*, *dixi*— after he had told us— and made a great Merit of it, I said— *Quod tibi superioribus literis promiseram* Epist. 8. *per hos dies venerat* for sometime before no Letter came— *Cum mihi dixisset Cæcilius puerum se Romam mittere*, *scripsi raptim*— upon Cæcilius's saying that he was just going to send to Rome I writ this in a Hurry— *Dederam aliam paulo ante* Ep. 10. *emerseram commodè cum me incurrit* 12.— I had just got out when Curio met me or just after I had got out Curio met me or he met me just as I had got out— *Scripsi statim ut tuas legeram* I sat down to write the Instant I had read your Letter.

The FUTURE.

The *English* have a double *Future* not unlike the *Spanish*; the one *positive* and *absolute*, the other not so, being a Kind of *Subjunctive*: In the old *English* Writers *shall* is of general Use, and in all Cases of Certainty; but *will* only for mere Volition, somewhat differing from the modern Use and Sense.

Thus in *Ascham's Schoolmaster* pag. 4 and 5. *Upton Edit.*
 " I know by good Experience, that a Child *shall* take more
 " Profit

“ Profit of two Faults gently warned of, than of four Things
 “ rightly hit ; for then the Master *shall* have good Occasion
 “ to say— which after this Sort the Master *shall* teach with-
 “ out Error and the Scholar *shall* learn without great Pain : ”
 Here for *shall* the modern Use would be *will* ; though *shall*
 doeth not in either of those Passages imply (as in the present
 Acceptation) any Force of an exterior Power upon the Will
 of the Subject ; but only a Certainty of Event : The same
 is observable throughout the BIBLE, in reading of which this
 old Use and Sense of the *Future* and not the modern should
 be attended to, and then *shall* will not (as it is apt to do) ex-
 cite any wrong Conceptions of God, as if it implied the Ex-
 ertion of his Power upon a Subject, forcing it to do so and
 so : as in *Matt.* xxiii. 34. xxiv. 10. *Act.* xiii. 41. *John* xiii.
 21.

In Greek

Are chiefly used the *Aorist* Tenses to express an Action
 done in any Time ; before or after another : The *Aorists* seem
 never to stand for the *Present* and *Imperfect* i. e. the Doing of
 an Action ; nor for the *Future*, except in the *Imperative*, *Sub-*
junctive and *Optative*.

In Hebrew

A Thing actually *doing*, absolutely in *Action* in any Time,
 is expressed by the Participle *Benoni* : But when there is only
 a *Tendency* to an Action the ׀ is usually not inserted nor are
Pronouns affixed but stand at length ; as, אנכי דבר *Deu-*
ter. v. 1. *Diſturus sum*, I am going, about to speak— באה
Jonah i. 3. *itura*, ready to go— פקר *Exod.* xx. 5. always
 in Readiness to visit— אמרת *1 Kings* iii. 22, 23. persisted
 in saying : This Passage is beautiful beyond Expression ; the
Participle here sheweth to Life the Contention of the two
 Women, each in Turn insisting upon the live Child for her
 own.

First, An Action done in a Time, *present*, *past*, *before* or
at the same Time and *Instant* with another is expressed by
 (עבר) the *Perfect*.

Secondly,

Secondly, But the Action, which is done *after* another, *consequent* to it, in some Time *successive* or *to come*, is placed in the *Future*, עתיד ; so named, because the *Perfect* precedeth, is *preparatory* to it, somewhat like the *Latin Pluperfect* to the *Perfect*.

N.B. If one or more Actions are done all in the same Time, each *Verb* standeth in the *Perfect*. Now see *pag. 52*; and perhaps the Definition there given of the Tenses will be understood; if not, then let the following Examples be studied.

First, וּבֹא הַשֶּׁמֶשׁ וְטָהַר *Levit. xxii. 7.* But the Instant the Sun is set, then he is clean: Therefore after a Man hath left his Father and Mother וּרְבַק and cleaveth, is fixed with his Wife, וְהָיוּ then, that Instant (from that present Punctum of Time) they become one Flesh, *Genes. ii. 25*: And God said, Let there be Luminaries in the Firmament of Heaven, וְהָיוּ and (the Instant of their Production let them commence their Office of measuring Time) let them be for Signs and for Seasons and for Days and for Years, *Gen. i. 14.*

אֲמַר אֱלֹהִים: *Gen. ii. 2.* which he made, had made: אָכַלְתָּ *Gen. iii. 1.* hath God said? אָכַלְתָּ *Gen. iii. 1.* hast thou eat? In the Beginning God בָּרָא created the Heaven and the Earth הָיְתָה הָאָרֶץ that is to say, at the Time when the Earth was without Form and void, and Darkness was upon the Face of the Deep, and the Spirit of God מְרַחֶפֶת (*Particip. Benoni in Hiph.*) was giving Motion upon the Face of the Waters.

Secondly, In the *Future*; Afterwards God said יְהִי Let there be Light (*viz.* after the Command, in some Time successive to the omnipotent *Fiat*) וַיְהִי and there was Light *i. e.* in Consequence, not instantly as in *ver. 14*; for then it would be הָיָה: Light was no more instantaneous in its miraculous than in its ordinary Production.

Genes. iv. 3, 4. יְהִי In Process of Time (after some fixed Number of Days) it came to pass וַיָּבֵא (*Fut. in Hiph.*) that Cain brought—and אֲבֵל הָבִיֵּא (*Perf. Hiph.*) he also brought *viz.*

viz. at the same Time, that *Cain* did ; had it been after *Cain* it would have been יבא not הביא : ויזרח and the Sun rose עבר כאשר just after he had passed— or just as he had passed over *Peniel* the Sun arose. See *Genes.* xxiv. 45. where every Action being consequent to *Rebekah's* Coming (ואמר Particip.) every Verb is in the Future : See also *Gen.* xxiii. 4. *2 Kings* xx. 4. *1 Kings* xvii. 13. *Genes.* iii. 6. xvi. 4. where the Future is well expressed in the Translation. ויעברו in the mean time (i. e. after they had put *Joseph* into the Pit and were debating about taking him out again) passed by *Midianites*— *Genes.* xxxvii. 28. ויאמר And the Serpent made Answer אף how! what were you saying? Here the Tempter is beautifully represented by the Verb in the Future Tense, as overhearing the Woman speaking of the Command of God and interrupting her in the Midst of her Discourse; or catching her up quick just after she had finished.

I M P E R A T I V E.

Let the Definition of Time (*pag.* 52) be carried in Mind, and it will help the Reader to conceive a Propriety in the Use of the *Present, Future, Perfect, &c.* Imperative in *Greek* and *Hebrew*.

לך ואמרת Go and say i. e. Go this Minute, directly, and as soon as you are come deliver the Message, without any Delay ; ושוב and return immediately : But הלך והאמר would mean, Go by and by, and some Time after you are come, say—

In *Genes.* i. 15. the *Greek* hath all the Spirit of the *Hebrew* : Εἶπεν the *Present* Tense; but in *ver.* 3, Εἶπ. are used the *Aorists*.

The *English* and *Latins* often avail themselves of the *Future Indicative*, and *Subjunctive*.

You shall go to-morrow and tell him— I would have you go— You will please to tell him—

Obieris

Obieris you will please to be here— *Nos viferis* will do me the Favour of a Visit— *transegeris* and put an End to the Affair— *Cic. ad Att. Lib. 1. Ep. 4.* *Velim me facias certiores* pray let me know immediately— *Ep. 19.*

SUBJUNCTIVE.

The first *English* Writers were more accurate than the *Moderns* in distinguishing the *Subjunctive* from the *Indicative*: With *if, unless, except, lest, that, though, if so be, until*— they always used the *Verb* in the second and third Person *Singular* without any Change. “If thou *love* Learning, thou shalt attain much Learning. Though a Child *have* all the Gifts of Nature— if a Child *have* all the Benefits of Nature— yet if he *be* not himself painful, he shall never attain unto it. *Ascham* pag. 26-7. Whereupon Mr. *Se.* took Occasion to wish, that some more Discretion *were* in many Schoolmasters. pag. 12.” See *Genes. xiii. 22. xlii. 15. Num. xvi. 13. Lev. xxii. 6. John xii. 24. 1 Sam. ix. 13.*

In *Latin* and *Greek*

There is an Elegance and Force in the Use of the *Subjunctive* and *Optative*, peculiar to those Languages.

The *Subjunctive* and *Optative*, as observed in pag. 53, are Modes of speaking very different from the *Indicative* and *Imperative*; these being absolute, the other dubious and palliated.

With the *Indicative* even *si, forte, cum*— loose all Implication of Doubt— but with the *Subjunctive* they are enforced. *Quod si assequor* which *if* or *when* I obtain (as indeed I am under no Doubt but I shall)— *Cic. ad Att. Lib. 1. Ep. 4.* *Si judicium est* if that can be a just Verdict (which it is impossible it should be)— *Cum prohibuerunt* when they absolutely forbid him— *Ep. 16.* *Si uno in loco es futurus* if you are certain of fixing in a Place— *Ep. 20.* *Si vincimus* if we conquer (as I am sure we shall)— *Salust. Orat. 2. Cat.* Had *Cataline*
P said

said *Si vinciamus*, he would have put the Victory upon Doubt and Chance.

The elegant Use of the *Subjunctive* for the *Imperative* and *Indicative*, from a Mark of Respect, Ceremony and Modesty, is no where more apparent than in *Cicero's* Letters to the polite *Atticus*.

N. B. *Velim*, *possum*, *debet*, *oportet*, *licet* are frequently used as Auxiliaries, like *would*, *may*, *could*, *should*, *ought*, in *English*.
Velim existimes— *putes* I would have you think— *Volo ames*— *licet faciam* I may make— *Cic. ad Att. Lib. 2. Ep. 7.*

INFINITIVE.

The INFINITIVE is governed of another *Verb*, of a *Noun* and of *Prepositions*, much in the Manner of a *Noun*.

He refused to come— *noluit venire*— *ἐκ ἠθέλησεν εἰθεῖν*—
 לא אבה לבוא

In *Latin*

The Manner of expressing the *Infinitive* by what they call SUPINES and GERUNDS, is this :

First, After *Verbs* of Motion is used the first SUPINE: *Veni spectatum* I am come to see—

Secondly, The GERUND in *di*, like the *Genitive Case*, is governed of a *Substantive* or *Adjective*: *Exeundi potestas non est mihi* I have no Time to go out or of going out— *cupidus videndi* desirous to see or of seeing— Also the latter *Supine* is governed of an *Adjective*, like a *Noun* in the *Ablative*: *Liber non dignus, non utilis spectatu, lectu* a Book not fit to look at or not worth looking at, reading; or not fit to be seen, to be read.

Thirdly,

Thirdly, GERUNDS in *dum* depend upon *Prepositions* in the *Accusative*; those in *do*, upon *Prepositions* in the *Ablative Case*. See *Infin. Engl. pag. 53-6. 60. Lat. 61. Greek 62. Heb. 63.*

In Latin and Greek

It is common to use the *Subjunctive* (with *ut, qui, ne* ἵνα, ὡς, ὅς, μὴ) instead of the *Infinitive*; or to put the *Accusative* before the *Infinitive*:

Rogo ut venias I intreat you to come— *ut at te scriberem admonuit* he desired me to write to you— *cura ut sciam* be sure to let me know— *misimus qui solveret* I have sent a Person to pay the Money— *putamus utile esse te rem transigere* we think it quite necessary that you should put an End to this Affair. *Cic.*

In *Genes. xxix. 19.* is an Instance of the *Hebrew Infinitive* standing similar to that of the *Latin and Greek* with an *Accusative Case*.

PARTICIPLES.

The Use of *Nouns* with *Participles*, instead of *Verbs* and other Parts of Speech, is frequent; especially in *Latin and Greek*.

In English.

Walking in the Field I met— for, As I was walking, I met— or, I was walking and I met— Having read his Lesson he shut his Book; for, when, after he had read, he shut; or, he read his Lesson and then, afterwards he shut his Book: A Book well (when well) writ is a valuable Purchase; for, a Book, which is (when it is) well writ— The Day being fair, it being a fair Day, the Weather inviting, I took a Walk— for, As, since, seeing the Day was fair, as it was a fair Day and as the Weather was inviting I took a Walk. In this last Instance the *Noun* and *Participle* stand *absolute*.

In *Latin*.

The *Latins*, having no *Participle Active* of the *Perfect Tense* (except in *Verbs deponent* p.98.) turn it by *cum* with the *Pluperfect Subjunctive*, or by the *Participle Passive* in the *Ablative Case* absolute. Thus, *Cum legisset librum, clausit; vel libro lecto clausit.*

The *Greeks*,

Having *Participles* in all *Tenses*, use either them or *Verbs*: A *Noun* and *Participle* absolute stand in the *Genitive Case*.

The *Hebrews*

Seldom use *Participles* in the above *Manner*; but they sometimes use the *Participle* with the *Article* ה prefixed, exactly as *ὁ, ἡ, το* in *Greek*, carrying a *Sense* equivalent to a *Relative* with a *Verb*: את כל ההלכים *Genes.* xxxii. 2. All coming after those Doves *i. e.* all the other Doves, that were coming after.

It was necessary to be somewhat particular in stating the *Use* of the *Tenses*— because there is not in *Language* a *Circumstance* more beautiful, oftentimes of greater *Consequence* and yet less attended to, than the *Ascertaining* the *Time* of an *Action*: In this the *Hebrew* is wonderfully accurate and excellent; the *Greek* more so than the *Latin*, and the *Latin* than the *English*.

Not to take any more *Notice* of other *Tenses* in *English*, the *Perfect definite* in particular (*pag.* 100) is so equivocal in its *Sense*, that oftentimes it is impossible to say for certain, whether the *Action* be *doing* or *done*; or of two, which *Action* is *prior*: for which Reason the *Use* of it ought to be avoided, as much as possible, in translating the *Imperfect* of the *Latin*, *Greek* and *Hebrew*; also the *Greek Aorists*, *Latin Pluperfect* and *Hebrew Future*, to express them with any tolerable *Accuracy*, the *English Perfect* must often be assisted with *Participles* of *Time* and other *Circumlocutions*: Examples in *Latin* and *Hebrew* are given before; now for a few in *Greek*.

Thus

Thus then in *Luke* v. 6. Their Net brake : Here an Objecter might conclude from the Translation, that the Action is finished, that the Net absolutely brake in the *Perfect Tense*; if so, that then the Fish must certainly escape, and calling Assistance was to no Purpose; consequently the whole Affair is absurd : But not so in the *Greek*, where the *Verb* is διαρρηγνύο (Imperf. Pass.) was breaking, was likely, began to break; as in *ver.* 7. βυθίζεσθαι (Infin. Pres.) is well rendered, began to sink.

John vi. 24. Immediately the Ship was at the Land whether they went : Here the *Perfect definitive* doeth not convey common Sense; the *Greek* is ἰπνύον (Imperf.) where they were (had been) going : So *John* xiii. 3. He came from God and went to God; ὑπάγει (Pres.) was going, about to go.

Mat. ii. 1. When *JESUS* was born— Now here it is impossible to ascertain the Meaning of the *English*, whether by it we are to understand, that *JESUS* was in the Action, State of Birth, lying in the Manger; or, that it was some Time after *Joseph* and *Mary* had left *Betlehem* and had returned to *Nazareth*, when the Wise Men came : The first, as being the most obvious and familiar, will most likely carry it by the greatest Number of Votes; though undoubtedly the second Candidate hath the best Right to sit in the House. The *Greek* is not Ἰησοῦ τῷ γινόμενῳ (Pres. in the first Sense) but τῷ γεννέειν (first Aorist in the second) sometime after the Birth of *JESUS*— came wise Men, namely, above a Year after; and that not at *Betlehem*, but at the House of *Joseph* and *Mary* in *Nazareth*; as is very apparent from *Mat.* i. 11, 16. *Luke* ii. 29.

Mat. xxviii. 2. (ἐγένετο 2 Aor. M. V. not was, but) had been— before they came to the Sepulchre.

Thus effected with much Labour and Application is presented to the Reader, it is hoped in some Sort to his Satisfaction and Improvement, a comparative View of four Languages; whose inestimable Writings, it is greatly to be wished, may remain to the End of Time for the Instruction and Delight of every Generation; whose Writings like valuable Originals ought to be copied, but after our utmost Pains may not be excelled.

F I N I S.

An APPENDIX with some ACCOUNT of the GREEK DIALECTS, &c.

The ATTIC Dialect.

First, This useth Contractions; as in pag. 28 and 68.

Secondly, It changeth σ into ξ, ρ, τ, as, ξύν, θάρρειν, τήμερον, θάλαττα for συν, θαρρειν, σημερον, θαλασσα; but in the *Perfect Pass.* μ into σ, as, μεμαάρασμαι for μεμαραμαι: also in *Nouns*, α into ε; ο into ω, as, λεώς for λαός, βασιλέως for βασιλεῖς.

Thirdly, In *Verbs* it changeth *first* the Aug. ε into η; λε and με into ει, as, ἡμελλον; εἰληφα, εἰμαρμαι for ἔμελλον, λεληφα, μεμαρμαι; oftentimes rejecting the first Consonant, as, ἐβλάσθηκε for βεβλάσθηκε: 2. ει into η, as, ἤκαζον for ἔκαζον: 3. In the *Imperative*, οἴων, αἴων for εἴωσαν, αἴωσαν: 4. In the *Optat.* μι for ευ, as, φιλοῖμι for φιλοειν: 5. In *Pass.* and *med. V.* ων for ωσαν: 6. It dissolveth η into εα, as, *first Aor.* ἔαξα for ἤξα from ἄγω: 7. In *Fut.* of Polyf. σ is often rejected; as, νομιῶ for νομίσω from νομίζω: 8. Sometimes is prefixed the two first Letters of the *Present* to the Aug. of *V.* beginning with α, ο, ε; as, ἀγήγεκα for ἤγεκα from ἀγίρω.

Fourthly, To *Adverbs* it often affixeth ουν; as, οὔκουν, οὔμενουν: to *Pronouns* γι; as, ἔγωγι, σύγι: to some *Pronouns* and *Adverbs* ι; as, ἐκείνοσι, ἑτοσι, νυνι, ἔχι.

The IONIC Dialect.

This, quite contrary to the *Attic*, rejecting all Contractions resolveth Syllables and *Diphthongs* by an Insertion of a Vowel.

1. ε often, as, ἀδελφεῖς, τυπίω, αἶθλι: 2. αι before η, as, ἀναγκαῖη.

Secondly, In *Diphthongs* ει and α are changed into ηι; αυ into ω; as, ἀληθεία, ἐπίδι, θῶμα, ὠύτ for ἀλήθεια, ἐπίδι, θῶμα, ὠύτ.

Thirdly, In the *Genitive* of the *second Decl.* οιο is used for υ; as, λόγοιο for λόγυ: to *Dat.* αις and οἰς is affixed ι; as, μέσοις or μέσαισι, λόγοις.

Fourthly,

(III)

Fourthly, The *Ionians* cut off a *Consonant* between *Vowels*, delighting in their Concourse.

Fifthly, They write η for α and sometimes for ε; as, σοφία for σοφία : x for π; as, κῶς for πῶς— *Tenues* for *Aspirates*; as, ἰσορᾶν for ἰσορᾶν— In *Verbs* ου before τ they change into ε; rejecting the Augm. as, τυπτάλο for ἰτυπτόντο : in other Tenses ου or υ into α.

Sixthly, To the *Imperfect* and *Aorists* 3. *Perf. Sing.* is affixed ου; as, τύπεσθαι for ἔτυπτο.

Seventhly, They sometimes insert and sometimes take out a *Vowel* from a *Word*.

The DORIC Dialect.

The *Dorians* spake broad, using α for η, ε, ω and ο.

Secondly, ω for υ, αυ.

Thirdly, In *Verbs* 2d and 3d *Person Sing.* ε, ε for εις, ει; as, τυπες—τε : μες for μεν; μεσθα for μεθα : υτι for σι.

Fourthly, In *Infinitives* ου or ηυ for ειν; εμεν for ειν, εναι and ειναι; ημεν, αμεν for ηναι, αναι.

The *Dorians* sometimes change certain *Consonants*.

The ÆOLIC Dialect.

The *Æolians* change α into αι.

Secondly, They often put Ϸ for ρ; μμ for ππ; δ for θ.

This *Dialect* hath many Things in common with the *Doric*.

The POETIC Dialect.

The *Poets* besides the Use of all the *Dialects* have certain Peculiarities of their own.

First, Adding Φι to the *Nomin. Sing.* they make *Nouns* undeclinable : In short, they change *Vowels* and *Diphthongs*; take away and add Letters for the Sake of Measure and Harmony.

Only the general and most useful Particulars in the *Dialects* are here taken Notice of, especially in the *Attic* and *Ionic*; in which are writ the most Books and the most read.

SOME

SOME
GENERAL OBSERVATIONS
ON THE
GREEK ACCENTS.

The *Acute* is placed on the *Antepenultima*, when the *Ultima* is short : as, ἀνέμῳ, ἀνθρώπῳ, σώματι. N. B. With Respect to Accent *οι* and *αι* are looked upon as short : as, ἀνεμοι, τύπτοιμαι.

Penultima, in Trissyllables, *First*, When the *Ultima* is long : as, ἀνέμῳ, σωμάτων, ἀνθρώπων : *Secondly*, Whether the *Ultima* be long or short, 1. in most *Nouns* whose *Ultima* is pure ; as, γεία, Φιλία — 2. *Diminutives* in *ισκος*, *ιλος* ; as, νεανίσκος, ναυτίλος and *Adverbs* of Place in *θεν*, *θι*, *σε* : as, ουρανόθεν — 3. In Dissyllables, whether the *Ultima* be long or short : as, ξύλον, ξύλῳ.

Ultima very often in Monosyllables, &c.

The *Circumflex* is placed on the *Antepenultima* never ; nor on the *Penultima*, but when it is long and the *Ultima* short : as, μέσση, μέσσαι, σώμα, ἐκείνους.

On all Contractions : on Words ending in *εν*, *υ* : as, βασιλεῦ, ἡμῶν — and on some Monosyllables ; as, ὤς, σὺς, μῦς, θρῦς, πῦς —

The *Grave* is placed on the *Ultima* only.



PART the Third,

CONTAINING

FOUR DISSERTATIONS.

- I. On the possible number of simple sounds in speech, their origin, and that of alphabetical writing.
- II. On the changes of those sounds in pronunciation and writing.
- III. On style or the art of just writing.
- IV. On elocution or the art of just speaking.



PART the Third

ERRATA.

read
Allicibus
Met.
 נחם
 ies
 the plural
 of Nouns
 in y.

for
Allittibus, p. 60.
Prop. 78. 1. 23.
 סנה 97.
 ys
 which is often so printed, not with
 design to introduce a peculiarity,
 but by an oversight.

A. T. A. R. E.

A. T. A. R. E.

for
Allitibos p. 60
Prop. in the D. of the
which is often to
design to introduce
but by an oversight
the plural
of Nouns
in v.

ERRATA.

Read	for
<i>Syncope</i>	<i>Apocope</i> p. 15.
<i>Apocope</i>	<i>Syncope.</i>
ξύλον	ξύλων p. 20.
Correct the <i>Greek</i> Accents in the Declensions pag. 26, 27, 28	
by the Rules in page 112.	
חרג חבל	יגה חבל p. 31.
Page 21	Page 13. p. 55.
ιουτινη	ιουτινη p. 53.
ω & μι	μι p. 58.
legēbam	legēbam p. 61.
st. com.	3. com. p. 63.
גו —	
the Verb	a Verb p. 97.

DISSERTATION the First.

ON

The possible Number of simple Sounds in Language, their Origin, and that of Alphabetical Writing among the Easterns and Europeans.

In Three SECTIONS.

SECTION the First.

On the possible Number of simple Sounds in Language.

*Language too * hath its Elements; which are a certain Number of simple Sounds, formed by the Organs of Speech †.*



Thing is said to be simple ‡ while it remaineth alone, as it were out of the *Embrace* of another; no way enfolded, connected or mixed with it. Thus our Ideas are called simple, while they lie in the Imagination, distinct and uncompounded; for much the

B

same

* *i. e.* As well as other Arts and Sciences. † Gram. p. 1.

‡ Simplex, quasi sine plicâ, or rather, sine amplexu alterius.

same Reason too Logicians call the first Operation of the Mind *simple* Apprehension, meaning by it the bare Contemplation of Things, or the mere, naked Survey of our Ideas without considering them together and passing any Judgement concerning them: Simple joined with Simple become *complex*, and form Compounds. Again, Things are said to be *Elements* *, which are the Support and Subsistence of other Things; the very first Principles or Beginnings, of which Bodies are compounded, and into which they are resolvable: Thus an Unit is the Principle of Numbers; Fire, Air, Water, Earth are said to be the Elements of Things, so are simple Sounds and Letters, of Language:

Multa elementa vides multis communia verbis.

Lucrēt. lib. 2. lin. 688.

A small Degree of Attention to the Formation of articulate Sounds may certainly lead any one to conclude, that they are in Nature confined within a certain Compass: The Organs of Speech, it is very evident, are limited; and of Course so must the Number of simple Sounds, which are formed by them. What then may be the Number of simple Sounds in Speech, beyond which it is impossible to proceed? This is no impertinent Question; nor may an Attempt to solve it be useless or unentertaining.

To begin with the vocal Sounds, that is, the Vowels. Dr. Wallis is for distinguishing them into three Classes, Gutturals, Palatines and Labials: The first, as in *call*, *coll*, *cull*; the second, as in *ale*, *ell*, *eel*, *ill*, *isle*; the third, as in *foal* or *fole*, *fool*, *full*.

This Distinction is very ingenious; and it may be allowed to be no less just, if he be not guilty of a Mistake in inferring from it but three vocal Sounds simple and

nine

* Quasi ab alimento vel elevamento.

nine complex : In stating *o* as blended with *a* and *u*, here doubtless he is very judicious ; but whether he be so in blending *e* with *a* and *i* may admit of a Question. To put an Example * ; *all*, *ell*, *ill* i. e. *aw*, *eb*, *ye*. Doth not *e* in *ell* maintain a proportional Distance between *a* in *all*, and *i* in *ill* both in its Formation and Sound ? It is apparently far enough removed from *a* ; but whether it be so from *i*, may indeed be disputed. Hence most likely the Latins in the Dative and Ablative plural of the first Declension were led to write either *eis* or *is*, as in Varro, *literis commutatis* ; also in the Nominative and Accusative plural of the third Declension, *ei*, *eis*, or *is*, that is, *i* long, as in Salust, *omnis homines* ; and in the Ablative Case singular *e* or *i* : So Plautus and Terence write *heri* or *here*, *mane* or *mani*, *vespere* or *vesperi*, *tempore* or *tempori*. T. Livius, as we are assured by Quintilian †, used *sibe* and *quase* for *sibi* and *quasi*. The French and Italians in general sound *e* much more open than the English, like our *a* in *mane* ; hence with them *e* is nearer to *a* than *i*. From this Affinity and manner of Pronunciation it is, that *a*, *e*, *i* are in all Languages so very interchangeable. Much therefore may be urged against receiving the *e* as a Principal, and much for it ; but nothing in favour of *a*, which is undoubtedly too near in its Approach to *a* and *u* to be considered as a distinct, simple Sound : Thus in the Words *fall*, *folly*, *foal*, *foal* ; here *e* in *folly* is exactly *a* short, and in *foal* it is almost *u* long. Indeed it is so like in Formation and Sound to *a* on one Side, and to *u* on the other, that it is difficult to determine which hath most

B 2

Right

* Let the Reader here observe to sound the Vowels, as directed in p. 6, 7. Part I. otherwise he will not be able to discern the Force of the Reasoning.

† Lib. I. ch. 7.

Right to it, perhaps its truest Assignment is that of an intermediate or compound Sound. So in French it is very often writ by *au*, as in *royaume*; hence in Latin, Claudico or Clodico; claudio, clodo or cludo; plastrum or plostrum, volt or vult. In English *ou* hath often the Sound of *au* i. e. *a* long, as in bought, sought, ought.

The Vowels then, if *e* be retained as a Principal, might strictly be stated thus — four long and four short; as in fäll fölly, fēalty fēll, fēel fill, fōol füll fūrr; whence arise others, 4, 8, 12, 16 more or less intermediate and compound; as in mäne māin mǎn, fēign fīne, spīl fōal fōul, wäll wǎllow, wōe wōnder, quāil quēll, yēu, yōwn yōnder yōunger; add to these the French *u*, which is a Compound of *e* and *u*, as in ūne ūn, fa-vēur monsieur; also *oi* or *oy* in frōid, rōyaume; which is a Triphthong of *uai*, as in the English Word *Way* in the Mouth of a West-Countryman: But if the Situation and Power of *e* to *a* and *i* should be looked upon as taking off its Claim to a Principal, then there are only three Vowels simple, and 3, 6, 9, 12, 15 more or less intermediate and compound.

In Greek though there are seven Characters for Vowels, yet it will be found upon Examination, that only three or four of them were expressive of simple Sounds. We learn from Plato, that *H* was originally an aspirate Consonant, equivalent most likely in Sound as it is in Name, Figure and Order to the Hebrew *ח*; afterwards when it took place as *e* long, then *E* was made to resign its ancient Name *ἦ* and Part of its Power, namely *e* long, retaining only that of *e* short under the new Name *ῥ* little: *e* was at first both long and short, as is very apparent from antient Inscriptions; wherein are the Words *Αἶνε*, *Φεβε*, *Φοινικες*, which are now writ *Αἰνον*, *Φηεν*, *Φοινικες* with

with an Iota subscribed. Again, ω and ω differ from each other only as long and short $\mu\iota\gamma\alpha$ και $\mu\iota\kappa\rho\alpha$, great and small; ϵ like ϵ was at first both long and short for ω and ϵ ; as in $\kappa\rho\epsilon\sigma\iota\omicron\nu$, $\tau\iota\sigma\alpha\mu\epsilon\nu$, $\omicron\delta\epsilon\nu$, $\pi\omicron\lambda\epsilon\mu\alpha\iota$; which are now writ $\kappa\rho\epsilon\sigma\iota\omega\nu$, $\tau\iota\sigma\alpha\mu\epsilon\omega\nu$, $\omicron\delta\epsilon\omega$, $\pi\omicron\lambda\epsilon\mu\omega$ with an Iota subscribed in the Dative Case: ω is in Shape, and was doubtless for the most part in sound the W , w i. e. $w\omicron\omicron\omicron$, among the Britons; for in some Greek Inscriptions a perfect W is found for ω .

In Montfaucon are two Athenian Inscriptions, given by him as the most antient yet come to Light, written in the old Ionic Character, as it is supposed, about the time of the Peloponnesian War, 450 Years before Christ. In these may be seen the Use of η for an Aspi-rate, ϵ for η , and $\omicron$ for ω , as well as the then Shape of other Letters.

ΕΡΕΧΘΕΙΔΟΣ
 ΗΟΙΔΕ:ΕΝΤΟΙ:ΠΟΙΕΜΟΙ:
 ΑΡΕΘΑΝΟΝ:ΕΝΚΥΓΡΟΙ:ΕΝΑΙΛ
 ΥΓΤΟΙ:ΕΝΦΟΙΝΙΚΕΙ:ΕΝΑΙΕΥΣΙΝ:
 ΕΝΑΙΙΝΕΙ:ΜΕΛΑΡΟΣ
 ΕΝ:ΤΟ:ΑΥΤΟ:ΕΝΙΑΥΤΟ:
 ΣΤΡΑΤΕΙΟΝ:ΦΑΝΥΙΛΟΣ ΑΚΡΥΓΤΟΣ

i. e. *ἄννη*, &c. The old Latins likewise used it for *b* and *v*, as *Fædus*, *Virgo* i. e. *Hædus*, *Virgo* *. *F*, though the Eolians might give it the Name of Digamma from its Likeness to two Gammas, is evidently the Phoenician or Samaritan *ʾvav* with little more Change than in the Turn of its Aspect from left to right; and this again as evidently arose from two large Hebrew } standing one upon another †.

It is very apparent from the Dialects and different ways of Writing, especially of compound Words, that all the Vowels were interchangeable in Greek and Latin just as in English; particularly *α*, *ε*, *η*, *ι*, *α*, *ε*, *ι*, which are cognate, and *ω*, *ο*, *υ*, *ο*, *υ*, *υ*, *υ*. Thus in *ὄνομα*, *ὄνομα*, *ἰσχυρός*; *soboles* or *suboles*, *volgus* or *vulgus*, *ebur* *eboris*. In Latin the third Person plural had antiently *ont* for *unt*, as *dederont*, *probaront* ‡. We are informed by Pliny, that *o* was not in Use among some of the neighbouring Inhabitants of Rome, particularly the Umbri and Tusci, they acknowledging only *u*; as on the other hand some used only *o*.

The same also is observed by the Grammarian Marius Victorinus, who likewise saith, that it was usual to write *ov* in many Words, which are now writ with the *u* only, as *LOVMEN*, *JOVSTITIA* i. e. *lumen*, *justitia*; so we write *pronounce*, *pronunciation*, and in old English Writers we find *glorïose*, *prodigïose*, *commune*; not *glorious*, *prodigious*, *common*; the Moderns too are inclined to write *favor*, *honor* — not *fa-vour*, *honour*.

The

* See in Part II, p. 5, 6, the Affinity of *F* and *V*.

† See the Greek, Phoenician, Samaritan and Hebrew Alphabets compared in Section the third.

‡ See in Quintilian Book the first.

The Greeks then, it is very evident, at first had only four Vowels, α, ε, ι, ο; for η, υ, ω were introduced afterwards, and of Course the first Inhabitants of Italy had no more.

In the Reign of King Edward the Sixth began a great Controversy in the University of Cambridge about the Sound of the Greek Vowels; which hitherto had been pronounced with little or no Distinction: α and ε were pronounced alike, so were η and ι, as also η, ι and ο. Sir Thomas Smith, and John Cheek who had been Tutor to Edward the Sixth, endeavoured in certain Lectures read in the University of Cambridge to introduce a more distinct Pronunciation, assigning to each Vowel a proper Sound: Upon this arose a violent Contest, insomuch that under the Chancellorship of Bishop Gardiner, a furious Papist, who was for retaining old Customs though ever so absurd, many were expelled the University as Innovators; Men were before punished as Heretics for understanding Greek, and now for pronouncing it. This produced from Sir Thomas Smith a very ingenious Latin Epistle to the Bishop, *De recta & emendata linguæ Græcæ pronuntiatione*; in which he would fix much such a kind of Pronunciation as hath prevailed in most Schools of England ever since; yet in this Pronunciation is observed no Distinction between the Sound of ι and ι nor of ο and ω, except that of making them long and short: Foreigners, particularly the Germans pronounce ι and υ the same; so that in Greek the simple Vowels can in no Shape be made out more than four.

In Hebrew some Grammarians adopt four Vowels, which they call *מטות הברית* *matres lectionis*, namely, א, ה, י, ו; but some deny ה to have the Power of e, considering it as an aspirate Consonant, somewhat softer than ה i. e. its lenis, much like our *b*. From the Points

we learn, that ה when prefixed, called *Emphatic* because of its *demonstrative* Signification, namely, *the* in English, and ε, η, το in Greek, hath the Sound of the Greek given it, as ארץ ה' the Earth, השמים the Heavens; this being the general Situation, Sense and Sound of ה, it may seem to have a better Title to the Power of a Consonant or rather Semi-Vowel than a perfect Vowel. Upon the whole then it may fairly be concluded, that the simple vocal Sounds at most can be in Nature no more than three or four, and no more were at first in use: The Arabians allow only three, *a, i, o* or *u*.

Secondly to speak of the Consonants: These arise from the Lips and different Positions of the Tongue to the Throat, Palate and Teeth †.

I have found it extremely difficult to make some Men apprehend, that the Consonants have a simple Sound of their own without the help of a Vowel. Whether this Difficulty is owing to the Want of a nice Distinction in the Organs of Hearing, or to any thing novel in the Doctrine I know not; but perhaps to the latter: For the common Notion is, that a Consonant, from the Latin *con* and *sono* to sound with, hath no Sound but in Conjunction with a Vowel. Now if this be the true Meaning of *Consonant*, then I must beg leave to say, that both the Term and Explication are equally false, as well as contrary to a common and obvious Matter of Fact. In Part the first*, to avoid giving Disturbance to the Reader by finding Fault with the Term Consonant, another Meaning is insinuated somewhat different from the common: Thus, 'it is by an Union with the Vowels, that the other Letters receive an open, *vocal* Sound; hence they are named *Consonants*.' Also to gain the Reader's Notice, and prevent his Misapprehension it is repeated, 'every

C

Con-

† Part the 1st, p. 4.

* P. 3.

Consonant hath a simple Sound of its own, though not *open* and *vocal*.* And again, to make this Explication still more striking it was studied to exemplify the Formation of each Consonant by a Word ending in a mute; and therefore of no use in the Sound of the preceding Consonant. Thus the Formation of *d* is taught as in *made* i. e. *maed*: Now here in sounding this Word, let the Speaker keep his Tongue for some little Time fixed to the Roof of his Mouth, forcing at the same a Sound; and it will shew perfectly the Formation, and that its Sound is absolutely without any Help of a Vowel. In like manner you may go through all the Examples there and in the Alphabet *, sounding each Consonant without a Vowel, or as the French do, with *e* feminine: But no Sound is more remarkable without the Help of a Vowel than *th*; which is extremely difficult to a Foreigner for want of knowing how it is formed, though if he is taught it as described and exemplified in p. 4. he may acquire its Sound more perfectly in a few Minutes than otherwise perhaps he can in some Years. I knew a French-man, a Person of Literature, who after having been in England seven Years and not able to pronounce *th*, pronounced it instantly by directing him to place the Point of his Tongue between his Teeth, making at the same Time an Aspiration. It is to be hoped every one now will be able to conceive, that the Consonants have a simple Sound of their own, though not *open* and *vocal*, without any Assistance from a Vowel.

In tracing the Number of simple Consonant Sounds, we may place the Linguals according to the Situations of the Tongue from the Throat and Palate to the Teeth, and the Labials in the following manner.

Gu } These are properly Gutturals : η is a fi-
 Gh, η Heb. } mi-vowel like its Lenis η .

Ca or ke }
 Ch } These are called Palatines ; though π
 N } is rather of the Nasal kind : γ is a perfect
 Ng, γ as in } Nasal ; it hath very much the Nature of
 wrong, γ } a vocal Sound ; is more than a Semi-vowel :
 L } In the Polish Language this Sound is ex-
 R } pressed by a Mark under a , e like a ce-
 D } dilla ζ .

S } The four first are sometimes called
 Sh } Sibilants or hissing Letters, and all are
 Z } named Dentals, because the Tongue in
 Zh, Je in Fr. } forming them is pointed towards the
 T } Teeth ; though t and th only are proper-
 Th } ly Dentals.

B }
 F } These are called Labials ; though m is
 M } something of the Nasal kind.

Observe here are six Aspirates ch , gh , (η) sh ,
 zh , (je fr) th , f ; each placed next to its respective
 Tenuis, namely, Ca or ke , gu , s , z , t , b . And thus may
 stand the Consonants, in Number 18 ; but if we take in
 b , the Hebrew η , 19 ; which are considered * to be pri-
 mary simple Sounds ; and k , q , je , p , v as similar or de-
 rivative Sounds, being formed by the same Organ as ca ,
 ch , b , f , and differing only as soft and hard : Indeed
 this may be thought to be the Case of some other which
 we have set down as primary, namely, ga may be thought
 the hard ca , d the hard t , z the hard f , je , (French) the
 hard sh . In this View then there would be only four-
 teen primary Consonant Sounds, or 15, if we take in b ,

* Part Ist, p. 7.

the Hebrew $\aleph$; and 3 derivative, which may be placed thus,

Tenuis	{ pri ma	ca	p	f	t	h
Soft Asper		ch	f	sh	th	n
Middle or hard	{ de ri va	ga	b	z	d	
Hard Asper		je	v	zh	dh	n
	tive				or	dd in Welch
		l	m			
		r	n	y		

This Scheme exhibiteth those two great Instruments of Speech, the Tongue and Lips in all their possible Variety.

But I would consider the first Number of primary Consonant Sounds, namely 18 or 19, to be the more proper, because that though at first View *ga* may seem to be similar to *ca*, *d* to *t*, *z* to *f*, *zh* to *sh* as *p* is to *b* and so on, yet upon a nearer Inspection I apprehend there will be found not that exact Similitude; that, for Instance, in forming of *ga* the Tongue and Sound is more to the Throat and within the Mouth than in *ca*, so also in the others: Add to this, the Hebrew, Samaritan and Chaldee Alphabets, which appear to be the most ancient, consist of only twenty-two Characters i. e., as I would suppose, nineteen primary Consonant Sounds and three vocal, or eighteen Consonants and four Vowels. The Syriac hath also twenty-two Characters; the Arabic indeed hath twenty-eight, the Coptic and Persic thirty-two, the Armenian thirty-eight, and the Ethiopic more, as set forth

forth by Walton in his Introduction to the Eastern Languages; and supposing, that either Language had a hundred Characters, yet that they should express more than twenty-two simple Sounds, or that the Organs of Speech can exceed that Number, if our Reasoning is just, must appear to be a Thing impossible in Nature.

The Eastern Languages, neither of them, seem ever to have had more than eighteen or nineteen consonant Sounds, and scarce any European Language hath so many.

In French are only fifteen consonant Sounds, it being deficient in three of the Aspirates, namely, that of *π*, *ch*, *th*.

The Italians know but fourteen, being deficient in three Aspirates, that of *π*, *zh*, *th* and the Nasal *ng* or *y*.

The Spaniards also have but fourteen, being deficient in three Aspirates, that of *sh*, *zh*, *th* and the Nasal *y*. The Moors introduced among the Spaniards the Aspirate *π*; but their Neighbours the Portuguese have it not.

The Germans want two Aspirates, *th* and *zh*: The English Aspirate *ch* and the Nasal *ng* do sometimes, though very seldom occur in German; as in the Words *Zeutsch*, *sang*.

The Armenian Language, if I remember right, hath every Sound.

The Polish i. e. the Slavonian Language hath every Sound except the Aspirate *th*, and so hath the English except the Aspirate *π*; but even this is retained among the Welch, Scots and Irish, nay the Welch in a very peculiar Manner attempt to form an Aspirate out of one of the Liquids, namely *L*, *Ll*: But double *Ll* can with no sort of Propriety be looked upon as a new Sound, differing from single *L*; because the Situation of the Tongue in both is exactly the same, only *Ll* is attended with a strong Emission,

Emission of the Breath, and *L* is not. In many Words the English pronounce *L* with an Aspiration, though not so strong as a Welch-man would; thus in *feeble*, *terrible*, *slender*, as if wrote *feebhe*, *terribhe*, *shender*: But *r* is often in English as in Greek attended with a strong Aspiration; thus in *reel*, *rough*, as if wrote *rheel*, *rbough* like *rhyme*, *rbetoric*, *rheumatism*. The Irish are apt to give an Aspiration, or rather a kind of Sigh with most Consonants; thus *tender*, *dear Joy*, as if wrote *tebnder*, *dbear Jboy*. In short, the English, Welch, Scots and Irish not only retain among them the real Aspirates; but were it possible would increase their Number, being *gens spiritosa* in their Language as well as Nature like the brave Romans of old, who were fond of pronouncing and writing many Words, such as *pulcher*, *orchus*, *chommoda*, *hinsidias*, *vehemens*, with an Aspirate, judging it more sprightly and masculine*. *Varo* † deriveth *viam* a Cart-road, from *veho* to carry, and *saith*, that Country Men pronounced it *veham*.

It is a Matter of Fact and commonly observed, that Englishmen can gain the Pronunciation of other Languages with much more Facility and Expedition than Foreigners can that of the English; and the Reason now is very obvious, namely, the English Language having in it more simple Sounds: The English-man is prepared with every Sound, except the Aspirate *π* and the French *u*; which, as he is unused to them, he findeth a Difficulty in pronouncing.

The Welch, Scots and Irish have the Advantage even over the English in the Pronunciation of French, Italian, and Spanish; because they are taught properly to sound the

* See A. Gellius N. A. 2, 3. Quint. Just. Orat. 1, 5.

† De re rust. lib. 1.

the Vowels broad aw, eh, ye, oh, woo, and are used to strike the Consonants softer.

Surely no Part of Education deserveth to have more Attention paid to it than the first; because in every thing it is of vast Importance to set out well: Yet in nothing is shewn more Disregard and Absurdity than in teaching the Rudiments of Language. Children are taught to read by Alphabets and Spelling-Books, than which nothing can be more trifling and irrational. What, for Instance, can be more absurd than to bid a Child in English call this Character *c*, *see*; in French and Spanish *sea*; in German *t* say: A Sound which it never hath except before *e* and *i* when it falleth into *f*; before *a*, *o*, *u* it hath the Sound of *k* in English and German always; and in French and Spanish, unless with a cedilla *ç*: Nor less absurd is it to name this *g* jee; a Sound which is never given it except before *e*, *i*, and then not always, as in *get*, *give*, *girl*, *longer*, *stronger*, *hunger*: But to call *h*, which is a soft Aspiration, by the Name of *each*, in French *ash* is still more absurd: And as to simple Sounds, expressed by two Characters, such as, *th*, *ch*, *sh*, *ng* they have no notice at all taken of them. The Vowels are taught absurdly in English only, namely, the intermediate and compound Sounds for the open and simple. Hence Children are perplexed by one Sound in the Alphabet, and by another in Spelling; and learn to read as they speak mechanically, by Dint of Memory only after some Years Repetition and Labour: Whereas they might be able to read and that rationally in as many Months, were they taught by an Alphabet of simple and similar Sounds together with a Spelling Book, exemplifying Words of pure simple Sounds first and afterwards those, wherein the Vowels and Consonants vary and interchange.

Here

Here follow Alphabets of six European Languages in
expressive of primitive, simple Sounds, the second of

The ALPHABET

		in			
English.		Vowels.		Italian.	French.
A		aw	A	A	
E		eh	e	e	
I	Y	ye	i	i	Y
O		oh	o	o	
U	W	woo	u	ou	
Consonants.					
D		de	d	d	
T		te	t	t	
Th		eth, the			
G		gu	g	g	
C	K Q	ca, ke, qu	c	Q	c q
ch	ge, gi, j	che, ge, gi	ce, ci	ge, gi, j	
L		le	l	l	
N		ne	n	n	
ng		ong		en, on	
R		re	r	r	
S		se	s	s	
Sh		she	sce, fci	ch	
Z		ze	z	z	
S in vision				je, ge	
B hard	P soft	be, pe	b	b	p
F soft	V hard	fe, ve	f	f	v
M		me	m	m	

H is a Mark of Aspiration in English ; but in French
X a Compound of cs, and sometimes of gz ; except
Z in Spanish is very often pronounced as s ; in Ger-
ds, as in mezio : zz in Italian is always pronounced as

two Columns; the first of which containeth Characters
similar.

THE ALPHABET

in
Spanish. || German. || Polish.
Vowels.

A	a	a
E	e	e
I	i	i
O	o	o
U	u	u
Consonants.		
B	b	b
C	c	c
D	d	d
F	f	f
G	g	g
H	h	h
I	i	i
K	k	k
L	l	l
M	m	m
N	n	n
P	p	p
R	r	r
S	s	s
T	t	t
V	v	v
X	x	x
Z	z	z

and Italian it is generally mute.
in Spanish, where it is the Aspirate *h*.
man as *ts*; in Italian also mostly as *ts* and sometimes as
ts. In Polish *c* is pronounced as *ts*, as in cap, as if
Dwo wrote

wrote *tsap*. The Sclavonian Language is more remarkable than the English, German or Welch for having many Consonants coming together in a Word without any Vowel between; and yet they are easily pronounced by the Natives; which is another Proof, that Consonants have a simple Sound of their own without the Help of Vowels.

Let it be observed, that notwithstanding the Pains taken above to prove, there can be no more than three or four simple vocal Sounds, yet we have thought proper to comply with common Custom in setting down five. The Pronunciation of Italian and Spanish is easily acquired; because their Vowels suffer very little Change, and their Diphthongs are all proper; but in French and German the Vowels are interchanged as much as in English; and many of their Diphthongs and Triphthongs are improper i. e. carry but one Sound: Thus in English *au*, *aw* make *a* long, as in *aw*, *daub*; *oa*, *oe*, make *o* long as in *boat*, *mote*; *oo*, *u* long, as in *fool*; *ie*, *i* long, as in *field*; *ea*, *ei* *e* long, in *Beam*, *perceive*. In French *au*, *eau* make *o* long, as in *autre*, *beauté*; *ai*, *e* long, as in *faire*; so often do *oi*, as in *feroit*; *ou*, *u* long, as in *outré*: But in Italian two Vowels always form a true Diphthong; as in *aura*, *aitario*, *lei*, *piu*, *buona**.

It is very observable, that in these Alphabets the deficient Sounds, marked out in each Alphabet by a Chasm, are the Aspirates; which are not only the Nerve and Strength of a Language, its Bones and Sinews, but also, when properly mixed with the Tenués, give it an agreeable Softness.

Whether or no all the Aspirates had place in Greek and Latin, it is difficult, if not impossible, to determine;

* See Part first, p. 9, 12. of the Vowels changed, and Diphthongs proper and improper.

because those Alphabets, as they now stand, are very confused and imperfect. In Greek there are no sure Traces but of four, α , θ , ϕ , χ . The first many learned Men look upon as the Hebrew $\aleph$ originally; and that the others were also Aspirates all agree, though not as to the Power of χ , whether it was the Aspirate $\aleph$, or ch : Perhaps after the Change of α , it might be invested with the Power of both; many Reasons oppose its being a Tenuis α , as the English, French and Italians make it. For first, how then could certain Words be distinguishable, such as, $\epsilon\chi\omega$ venio, $\epsilon\chi\omega$ habeo, $\chi\alpha\mu\eta\lambda\omicron\varsigma$ camelus, $\chi\alpha\mu\eta\lambda\omicron\varsigma$ humilis? 2. The Latins commonly express χ by h and ch ; as, $\chi\alpha\upsilon\mu\iota$ humi, $\chi\alpha\omega$ hio, $\chi\alpha\omicron\varsigma$ hiator, $\chi\alpha\sigma\kappa\omega$ hisco, $\beta\rho\alpha\chi\iota\omega$ brachium. 3. The Spaniards use x as an Aspirate $\aleph$; which is exactly in Figure the Greek χ : Plutarch * saith, " ϕ and χ are π and α aspirated."

The Roman H, h was undoubtedly taken from the Greek α ; but whether the Latins gave it the Power of $\aleph$, or of our soft Aspiration, we know as little as we do the Power of their th , ch , see , j , ce , ci .

In the Hebrew Language, though we seem to tread upon surer Ground than in the Greek and Latin; yet in tracing some of the Aspirates we must depend upon Probability rather than absolute Certainty.

1st, As to $\aleph$ there can no doubt be made about its being the guttural Aspirate gh ; But

2. We are not so certain about the Aspirate ϵ ; whether it be ψ , or $\aleph$. If we reason from a View of the Greek Alphabet, ψ must be admitted as the Aspirate ϵ , and $\aleph$ as the Tenuis T, in Shape and Order; but vice versa, if the Pronunciation of the present Jews be considered as just: However let which will be the Aspirate, one of them

D 2

most

* Book 9. Sympof. Probl. 3.

most certainly is, which is sufficient for our present Purpose.

3. **ד** is the Aspirate **ד** i. e. **f**, except with a Dagesh, and then it is interchanged into **פ** i. e. a soft **p**.

4. **ב** is with no less Certainty the Tenuis **b**, and **ו** the Aspirate **sh**.

5. Concerning the Aspirate **כ** we can receive no Light either from the Points, or from the present Pronunciation. **כ** is constantly pronounced by the Jews as the Tenuis **k**, and so is **כּ** with a Dagesh; without a Dagesh they give it the Sound of **ח**: But here again, if we reason from the Greek Alphabet, **כ** must be the Tenuis **κ**, and **כּ** an Aspirate **κ**; and what other Aspirate, except that of **כ** in the English Words *such, church*?

6. We are still under greater Uncertainty about the Aspirate **ז**. For here we have no Light from the Points, the Jews Pronunciation nor the Greek Alphabet: Yet we may venture to say, the only Letter that can have any Pretence to this Power is the **ז**. The modern Jews indeed, especially the German and Italian, invariably pronounce it as **z**; but in so genuine and simple an Alphabet as the Hebrew appeareth to be, that any compound Character should be admitted it is highly improbable: If any such had been in use among the Hebrews, most likely it would not have been reckoned in the Alphabet any more than the final Letters.

Hieronymus saith, "the Hebrews have three **s**, namely, **ד**, **ש** and **ז**; hence the Greeks writ **Δ Σ Ζ**:" He might as well have said, the Hebrews have four **s**, adding **י**; he should rather have said, they have four Sibilants; a Tenuis, a Middle and two Aspirates, thus,

ד ש ז
י צ

That

That *y* is one of the Sibilants may fairly be inferred from the Sound now given it, and as only one of the Sibilants is wanting, namely, the Aspirate *zh*, it may again be justly inferred, that *y* only can have a Claim to it: In short, it is very apparent, that in Nature the Organs of Speech can form only eighteen or nineteen Consonants; sixteen of which are plainly discoverable in the Hebrew Alphabet, and two not, namely, the Aspirates *ch* and *zh*: But as there remain two Characters for such Sounds, we are certainly authorized to assign them over to these as their just and lawful Claimants.

The Number of simple Sounds in Language being fixed, it may be proper to say something of their Application and Use. Many are the Advantages arising from an Enquiry into the simple Sounds of Language. Three Particulars of special Use will come in naturally enough here.

1st, From knowing the simple Sounds possible in Speech it is easy to catch such as subsist in a Language only from once hearing another read, and form them into an Alphabet absolutely perfect and determinate; a thing which is complained of by Baker in his Reflections on Learning *, as a Deficiency and Embarrassment in Literature.

2. It will be no less easy to catch the intermediate and compound Sounds: And hence a Person may with surprising Facility gain the Pronunciation of any Language in the World.

3. From knowing what Sounds are cognate and bear Affinity to each other it is easy to see in general the Occasion and Reason of their Change in Pronunciation and Writing. Thus in English, *Lieutenant*, pronounced *Liev* or *Lifetenant*; *Colonel* pronounced *Curnel*; *Leaf*, *Leaves*; *Murther*, *Murder*: So in Latin, *facio*, *feci*, *afficio*.

afficio from *ab* and *facio*; *oppono* from *ob* and *pono*; *coligo*, *cum* and *lego*; *intelligo*, *inter lego*. Now in these and Variety of other Instances it is easy to account for the Change of Letters from the Principles laid down in Part the first *.

Thus we have endeavoured to investigate the possible Number of simple Sounds in Language, it is hoped, both to the Reader's Entertainment and Benefit; and it may be of some Use and Entertainment to enquire next into their Origin.

S E C T. II.

OUR present Enquiry into the Origin of simple Sounds will lead to an Examination, whether Language be natural or not, that is, whether it could be the natural Result of Man's own Industry, without any external Assistance whatever.

When we take a View of the Creation, the Order and Degrees of Things; how admirable is the Gradation through Inanimates, Vegetives, Animates up to Rationals! In the lowest Class of Beings stand Inanimates; which exist indeed, but without any Signs of Life and Increase, without the least Approach to Vegetables, its next in Rank.

Vegetables more than barely exist; they flourish, they grow, they live, they increase to a State of Maturity, propagate their Species, wither and die. Plants approach to Animals, shewing a kind of Sensation at the Extremes of Heat and Cold; to Vegetables are attributed by an Elegance and in some sort with a Propriety of Language all the

* P. 8, to 11.

the Qualities of Animates: Thus a Flower is said to be *tender, alive, dead*; the Vallies to stand so thick with Corn, that they *laugh and sing*, and the little Hills to *rejoice on every side*;

Animals again stand higher: These are voluntary Agents, are endued with Self-motion, with Instincts of Caution and Self-preservation; some give strong Efforts of Reason and Memory, have an Aptness to learn, particularly a Dog and Horse, those most useful and most abused Creatures, which will do every thing but speak: Some Birds indeed will attempt even this so far as to utter a few Words, but are by no means able to carry on any regular Discourse in a Chain of Reasoning and Argument: No, this is the Peculiar of Rationals, the highest in Order and Dignity. Under the Appellation of Rationals may be comprehended the human Species, the Angelic Order, and even God himself. Thus we discern a great Participation, a very wonderful Analogy, yet a real and proper Distinction between the Orders of Beings; as a Vegetable is to an Animal, so an Animal is to a Rational, Man to an Angel. Man is a Composition the most surprising in the World, he partaketh of Deity, and of something inferior to Animal, is a mixed kind of Being, of the vegetative, animate and rational; nay, hath the contrary Seeds of Weakness and Strength, of right and wrong, of Death and Immortality disseminated in his very Nature: Hence with the Stoics, who were dazzled with his Reason only, he was a God; but with the Epicureans, who were blinded with his Passions, he was a meer Animal; both Sects in the Extreme and both equally absurd. For it can with no more Propriety be argued, that Man is a mere Animal or God, because he hath certain Qualities of both, than that a Plant, because it approacheth to an Animal, is really so; each

Ex-

Existence being to be considered in its proper Point of Distinction, as thus by the Poet Ovid:

Sanctius his animal mentisque capacius alta,
& quod dominari in cetera possit,

Natus homo est.

Pronaq; cum spectent animalia cetera terram;

Os homini sublime dedit; cœlumque theri

Jussit, & erectos ad sidera tollere vultus.

It is true, the Capacities of Reason and Language are given to Man even with his Breath, though without the immediate Use of either; the Powers are certainly innate, but not their Application and Exercise, any more than are our Ideas, which arise equally from Education, Experience and Study: It is Education alone, that raiseth Man above a Brute; and Grace, the Spirit of God, that maketh him Partaker of the Divine Nature.

“Tis Education, forms the tender Mind;

And as the Twig is bent, the Tree's inclin'd.”

For Man, tho' he be born with a Capacity and Power superior to any other Being in the Creation, and can soar in his Thoughts and Enquiries beyond this System; yet he at his Birth the lowest, in a State of Nature he is the weakest, and 'till his native Powers are awakened by external Assistance, the least knowing and the most helpless. View a Child at the Birth, in the Cradle, with Leading-strings up to Manhood, and answer, what hath he, which he did not receive? Did he speak? Did he come to the Exercise of Reason otherwise than by Education, from the Instruction of his Parents? Surely it cannot be said that Language and its Attendant Reason

son ever came naturally to a Child as Hunger and Thirst, as whistling to Birds, or bleating to Lambs. The first Voice uttered by every Infant is crying : This is all, that from mere Nature, the Wisdom of a Solomon hath to boast of. Children, were they to be excluded human Society, might perhaps catch a few inarticulate Noises from other Animals ; but most certainly would have no Language, no regular Discourse any more than those Children in Herodotus *. The Story is this : The Egyptians and Phrigians contending with each other about priority of Existence, Psameticus King of Egypt ordered a Shepherd to bring up two Children privately by the suckling of two Goats without the hearing of any human Voice, imagining that they would of themselves speak the Language of that People which was first in Nature ; but the only Sound they could utter was *Be, beb*, which they had learned of their Nurses. Another Story of this kind is related by Purchas † in his Voyage to India, of Melabdin Echebar, who caused thirty Children to be brought up without any Communication with the human Species, purposing to be of that Religion whereunto they should addict themselves : But, as it is well remarked by the Historian, “ Neither could they ever speak, nor would he ever addict himself to any Religion.”

It was a Maxim with Lycurgus the Grecian Lawgiver, that as Children belonged to the Public, so their Education ought to be taken care of by the State ; which even led him so far as not to trust the Education of Children to their Parents, lest through a blind Indulgence and mistaken Tenderneſs they should neglect their Education, and at once enervate both their Bodies and Minds. Ludolphus in his History of Ethiopia ‡

E maketh

* Lib. 2. at the Beginning.

† Part the first, ch. 8.

‡ Book the first, ch. 14.

maketh mention of a barbarous People, who for want of proper Instruction run wild in the sandy Deserts, and instead of Language have only an inarticulate Noise.

Now these Stories of Herodotus, Purchas and Ludolphus with respect to their Effect or Moral, whatever may become of the Facts themselves, claim a very great Degree of Credibility: For only consider; how is it possible for Children naturally to apply the Organs of Speech to the Formation of simple Sounds, to form these again into Words, and Words into Sentences? By what Instincts impressed on human Nature are Children led to these progressive Operations? Surely by none, that we experience. It is with much Difficulty and Length of Time, that they arrive at Language and Maturity of Reason even by Education; and that they would come at either without Education is altogether contrary to Experience, and so far at least to be thought impossible.

If then in the ordinary Course of Things Language is transmitted in a constant Series from Parents to Children, we must go back 'till we arrive at some Point of Time, wherein the first of the human Species, whether one, two or a thousand, could not receive Language in this Channel; but it must have been derived to them in a Manner as extraordinary as their Existence, from the same Fountain that gave them their Being. We cannot help apprehending but that the first Man's Creator must be his Instructor in Language as well as Duty, teaching him how to form articulate Sounds and Words; giving him Knowledge of Things, their Attributes, Actions and Relations, as well as the Power of assigning them their Names. If you ask, how God taught the first human Species Language? Let this Question be answered by another. How doth God deprive Man of his Speech, as in the Case of Zacharias, and of such as are deaf and dumb,

dumb, and afterwards restore it? How did he empower the Apostles to speak diverse Languages, or confound the Multitude at Babel? If one Question can be solved, so may the other: Yet surely the Facts, though their Modes remain unknown, may be real and are as credible, as that the World was created, and that God is self-existent: We are and may be certain that many things exist, and that many Facts were done, the Nature and Manner of whose Existence and Performance we neither are nor can be certain of.

In short then, that at first was formed one Man and one Speech; that afterwards arose diverse Languages primarily from Divine Interposition, and secondarily by natural Means from a Difference in Pronunciation, the Commerce of Nations, and above all from the Introduction of Writing, these are Points rendered extremely credible by the great Analogy subsisting between Languages to this Day, and at the same Time their very wide Difference.

The Order and Derivation of Languages as stated by Walton * and Besnier † are,

1st, The Hebrew; hence the Chaldee and Syriac, Chananitish, Phenician and Punic, Ethiopic, Arabic, and in Part the Persic: The Languages now spoke in Syria, Mesopotamia, Arabia, Armenia and Abyssinia are thought to carry in them great Remains of the Chaldee.

2. Greek with its various Dialects.

3. Latin as antiently spoke by the Inhabitants in Italy, such as the Romans, Volscians, Samnites, Hetrurians, and afterwards corruptly by the Italians, Spaniards and French. According to Strabo ‡ the most antient Geo-

E 2

gra-

* Prolegomena.

† La reunion des Languages.

‡ Geogr. lib. 1.

graphers divided the then known World into four Parts; the Eastern, named India; the Southern, Ethiopia; the Northern, Scythia; and the Western, Keltia: From the Keltes or Celtes came the antient Inhabitants of the middle Part of France, called Gauls, who spoke the same Language that the old Britons did, and the Welch do at this Day; the Welch Language comes surprisngly near the Greek and Hebrew.

4. Gothic, Teutonic or German with its Dialects, as spoke by the Swedes, Danes, in the greatest Part of Germany, Holland, Saxony, and formerly in England, by the Anglo-Saxons.

5. Slavonic, spoke in Sclavonia, Bohemia, Dalmatia, Poland, Lithuania, Moscovy.

6. Tartaric. Some add to these the Chinese.

Now let any one but take a View of these and many other Tongues, subsisting in the World, and he will find himself as much at a Stand in accounting for the Existence of different Languages as of one by mere natural Means; he will at last be reduced to the Necessity of resolving both the one and the other into a Divine Power, as the easiest and surest Origin.

S E C T. III.

The Rise of Alphabetical Writing among the Easterns and Europeans.

LANGUAGE hath two Inlets to the Mind, that of the Ear and that of the Eye; through which Knowledge may be propagated from one to another prin-

principally these three ways, by Speech, by representative Symbols and by Letters: Of the first we have treated largely in the preceding Sections; we come now to speak of the other two.

Under representative Symbols, or symbolical Representations may be comprehended all significative *Images, Signs, Figures, Types, Emblems*; nay even certain *Actions* and *Gestures*: As when Thrasybulus, on being consulted by Periander how to establish a Tyranny, resolved the Enquirer by carrying him into a Field and taking off before him the best and tallest Ears of Corn*. Cæsar † describeth the Bellovaci suing for Peace by Actions and Noises instead of Words. Omnes majores natu ex oppido egressi manus ad Cæsarem tendere & voce significare ceperunt, sese in ejus fidem & potestatem venire—pueri mulieresque ex muro, passis manibus suo more, pacem a Romanis petierunt. *Isaiab* ‡ in a very lively manner represented the Distress coming upon his Countrymen, when he walked before them naked and barefoot: So did our Saviour by a very apt Example teach Mankind Condescension, Humility and Love, when he girded himself with a Towel, and washed his Disciples Feet. In this manner must be interpreted what is said of Elijah's casting himself down upon the Earth, and putting his Face between his Knees ||; where the Action or Attitude of the Body is put for that of the Mind, as much as to say, the Prophet was in Prayer, and continued so till he knew that his Petition was heard by the Sign of a little Cloud, rising out of the Sea like a Man's Hand; agreeably to the Explanation of the Apostle §, that he prayed earnestly, and the Heaven gave Rain.

Re-

* Her. L. 5.
| 1 Kin. xviii. 42.

† Comment. L. 2.
§ Jam. v. 17.

‡ xx 2.

Representative Symbols you see are very expressive; they carry in them a natural and universal Signification by exhibiting the Thing or Action itself, and therefore make a stronger Impression upon the Mind than Words or the Characters, by which they are expressed; feeling they bear no Resemblance to Things and Actions, or in the Words of the Poet :

Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus :

Yet of all Conveyances of Knowledge the most certain, durable and commodious is by Letters; they in some sort took Place of Symbols, and by them Mankind are able to convey their Thoughts to the greatest Distance, and to the latest Posterity. The Art therefore of expressing our Thoughts by certain written Characters may doubtless be called a Divine Discovery, if not granted to be so.

The Origin of Letters some ascribe to one Nation, and some to another; as Pliny † to the Phenicians, Egyptians and Assyrians; Plato Βάρβαροις, that is, to Foreigners, whom he sometimes calleth Syrians, Chaldeans, and sometimes Egyptians; Diodorus Siculus * to the Cretans and Syrians, as doth also Eusebius †, meaning by Syrians, the Hebrews, and in particular their Law-giver, Moses: In this agree also many antient Writers, as Eupolemus and others cited by Eusebius; Clemens Alexandrinus ‖; St. Augustine **; and amongst the Moderns Dr. John Owen ††; Gale ‡‡; Sir Charles Wolseley ‖‖, Mr. Johnson ***, and many others.

Among

† Nat. Hist. b. 5. c. 12. and b. 7. c. 56. * B. 5. † Præp. Ev. l. 10 &c. ‖ Strom. l. 1. ** De Civ. Dei. †† In Theol. l. 4. c. 3. ‡‡ In Court of the Gentiles, part 1. b. 1. c. 10. ‖‖ In his Reasonableness of the Christian Belief. *** Pref. to a Sermon.

Among the Easterns the most antient History is that of Moses, as well as the most satisfactory concerning the Being of God, the Origin of this World, of Man, and of Language. In this History then Man immediately after his Creation is described as holding free Converse with his Maker, and receiving Laws from his Mouth : We here also find frequent Intimations of representative Symbols, such as the Tree of Life, the Cherubim, Sacrifice, and in a manner the whole Jewish Oeconomy. Indeed this Method of Instruction, as it is the most natural and expressive, so was it the first in use among the early Part of Mankind, that is to say, the Hebrews, Chaldeans, Egyptians and Grecians; Hebræi, Chaldæi, Egyptii, vetustissimi sapientiæ professores præcepta sua tradebant *in Σύμβολοις* saith Grotius † : And so Dean Stanhope * excellently observeth in regard to the Scriptures, " Whatever is spiritual, or belongs to a future State, cannot be otherwise represented to our Understandings than by being beholden to Images and Figures borrowed from Things, which we comprehend and familiarly converse with. This is a Refuge to which the very Nature of those Subjects drives us ; and therefore even the Gospel, with all its Simplicity and Plainness of Speech, submits very frequently to the Necessity of Metaphors : But they were much more natural to the Style and Genius of the Prophets, who lived and wrote under a Dispensation full of Type and Shadow, and therefore they wrote agreeably to the Temper of their own Law, when the Veil of the Letter had some mystical and more noble Meaning couched under it."

In the Mosaic Rites and Institutions, saith Lord Bacon ‡, besides the Prefiguration of Christ, the Mark of the People of God to distinguish them from the Gentiles,

† On Mat. vii. 6.

* Sermon on Luke xxiv. 25.

‡ Vol. I. p. 33. Shaw Ed.

tiles, the Exercise of Obedience and other Intentions, there is observable a natural Sense, and sometimes a moral. Thus in the Law of the Leprosy, "If the Whiteness have overspread the Flesh, the Patient may pass abroad for Clean; but if there be any whole Flesh remaining, he is to be shut up for Unclean," may be noted a Principle of Nature, that Putrefaction is more contagious before Maturity than after: There is also to be noted in it a Position of moral Philosophy, that Men abandoned to Vice do not corrupt the Manners of others so much as those, who are but half wicked: And in many other Parts of the Jewish Law besides the Theological Sense there are couched many Philosophical Matters; the Book of Job is pregnant with the deep Parts of natural Philosophy. Thus far my Lord Bacon, who might have instanced certain Institutions, in which the spiritual Meaning is easily discerned through the literal; such as bodily Washings and Purifications: So the Prohibition of eating Swine's Flesh, a Creature remarkably filthy in its Nature and Food, was a striking Symbol of mental Purity as well as a great Preservative of Health in the hot Climate of Judea. And these Kind of Deductions are not to be thought merely ingenious and allowable in the Way of Accommodation, but are just and agreeable to the Intention of the Lawgiver, notwithstanding he hath not told us so: For Moses is sparing of Reflections, as a Historian ought to be, not only on Facts and Events, but on the Design of his Institutions. The Jews appear to have been satisfied, and so ought we, with this Kind of Proof in our Saviour, when he inferred the Resurrection of the Dead from what God said to Moses in the Bush, and in the Apostle's Application of the Law to the Gospel.

So

So expressive and of such general Use is symbolical Representation, and what may be considered as a Species of it, all figurative Speech; which was soon introduced among Mankind: But as to the early Use of Writing there seem to be no sure Proofs either from Facts, Tradition, or the History of Moses. For that at first Men living to a very great Age, near each other, and transmitting Instructions down to Posterity by Word of Mouth, found the Use of Letters less necessary; but afterwards, when the Days of Man began to be shortened, when Kingdoms and Commerce were established, and Men spread upon the Face of the Earth, then the Use of Letters was very requisite: And seasonably in supply of this Want we are told, that God at Mount Sinai gave unto a chosen People Laws inscribed with his own Hand. No Time seemeth so proper from whence to date the Introduction of Letters among the Hebrews, as this. For after this Period we find continual mention of Letters, reading and writing in the now proper Sense of those Words*. The first Time we meet with any mention of writing is in Exodus xvii. 14. "Write this for a Memorial in a Book;" but it is evident, that either this Passage is introduced here instead of Deut. xxv. 17. by way of Anticipation; or that by the Words כתב and ספר was intended only a monumental Declaration of Joshua's Defeat of Amalec, by some Action or symbolical Representation: For it is immediately subjoined, "and Moses built an Altar and called the Name of it Jehovah-nissi."

Moses, it is said, *ἐκπαίδευσθαι* was educated in all the Wisdom of the Egyptians, in all the Learning they were possessed of; but it is manifest he had not learned of them any Method of Writing, otherwise there had been

F

no

* Deut. xvii. 8. xxxi. 9.

no Want of God's Act and Assistance in writing the two Tables of the Law, no Need of a miraculous Writing: Had Moses known this Art the Lord might have said to him, as he doeth often afterwards, " Write thou these Words *,—Write on the Stones the Words of this Law †,—Write you this Song for you ‡." You will say, God's writing the Law was to give it a Sanction; true: But why might it not also teach the first Use of Letters? unless it can be proved, that they were in Use prior to this Transaction.

It might perhaps be thought too much to assert, that Letters no more than Language were a natural Discovery, that it was impossible for Man to have invented Writing, and that he did not invent it; yet this may appear to be really the Case from the following Reflections. First, Reason may shew us how near to an Impossibility it was, that a just and proper Number of convenient Characters for the Sounds in Language should naturally be hit upon by any Man, for whom it was easy to imitate and vary, but not to invent; and therefore Livy justly ascribeth the Discovery of Letters *miraculo & divinitati* ||. Secondly, from Evidence of the Mosaic History it appeareth, that the Introduction of Writing among the Hebrews was not from Man, but God; and Thirdly, there are no evident Vestiges of Letters subsisting among other Nations till after the Delivery of the Law at Mount Sinai, nor then among some till very late.

This excellent Art would doubtless be gained the soonest by the Inhabitants in and near the Land of Judea, such as the Phoenicians, Assyrians and Egyptians.

" The

* Exod. xxxiv. 27.

† Deut. xxxi. 19.

‡ Deut. xxvii. 3.

|| Lib. i.

“ The Syrians, saith Diodorus, were the Inventors of Letters, and taught them to the Phoenicians:” Σύροι μὲν ἐνέταται γραμμάτων εἰσι, παρὰ δὲ τούτων Φοίνικες μάθοντες. † Here the Syrians being opposed to the Phoenicians, it should seem evident, that by them can be meant no other than the Hebrews. The same is observable from Herodotus, who calleth the Inhabitants of Palaſtine, Syrians; Φοίνικες μὲν σὺν Συρίοσι τοῖσι ἐν τῇ Παλαιστίνῃ ||: So in the Bible, “ a Syrian ready to perish was my Father.” The first Phoenician Writer we hear of is Sanchoniathon, whom some place cotemporary with Gideon, others with Solomon; whom some again contend to be genuine, and some not, particularly Mr. Dodwell, concluding from the Silence of many antient Writers, and the Absurdity of his Notions, that he is a Forgery either of Philobiblius, his Translator, or of Porphyry, his strenuous Advocate: What remaineth of this Writer are some Fragments in Eusebius, which may be seen in Stillingfleet *, and Bishop Cumberland. We are led to conceive a much less noble Idea of the Phoenicians from Sanchoniathon than from the Author of the Book of Chronicles and Kings; by whom in the Days of Solomon they are represented to be a wise and good People under Hiram their King, who with the Friendship and Piety of a Patriarch answered Solomon in Writing, and sent him a Man skilled in all the Art of Engraving §.

The first mention of writing, we find among the Assyrians and Babylonians, is in the Reign of Hezekiah, King of Judah, who received a Letter from the King of Assyria, and read it; also another from the King of Babylon: ‡ But in what Character either was writ we have no Intimation. Walton || would infer, that Let-

F 2

ters

† Lib. i. || Lib. 7. 89. * Orig. Sacr. § 2 Chro. ii. i. i Kin. v.

‡ 2 Kin. xix. 14. xx. 12. ||| In Proleg. 2. to the Polyglot.

ters were in use among the Assyrians and Chaldeans even before the Time of Abraham merely from what is said of their being skilled in Astrology and Astronomy; and that hence Abraham became an Astrologer, Astronomer, and what not. Now supposing the Account of Callisthenes, with regard to Chaldean Observations in Astronomy, ever so true; yet why must they necessarily know Writing, because they did the Stars? Might they not have their Bulls and their Bears without Letters? They might very possibly understand something of Sculpture, the making of Images, and even in Painting might represent Things and Actions in the manner of representative Symbols; they might too make use of certain Lines and Diagrams by which to describe geographically Parts of the Earth, nay the Circles and Courses of the celestial Orbs, with certain Calculations of the Numbers as well as Motions of the heavenly Bodies; it was easy and natural enough to invent Representations for the Objects of Sight, what they saw, but not so for the Sounds in Language, which are taken in with less Impression by the Ear: Yet it is said *, that Ptolemy made great Search for Writings and Astronomical Observations among the Chaldeans, but that after all his Enquiries he found none earlier than the famous Era of Nabonassar. In the Reign of Ptolemy Philadelphus lived the true Berosus, by Birth a Babylonian, by Profession a Priest, and the Author of a Work treating of the Chaldean Antiquities, some Fragments of which are given by Josephus †: But Berosus wrote in Greek. The Language commonly called Chaldean, spoke in Assyria and Chaldaea is in 2 Kings xix. 14. Dan. ii. 2. and elsewhere called אַרַמִּית, *Aramitish*; but rendered *Syriac*, in Contra-

* See Censorinus de Die Nat. Præf. Chron. Gr. p. 6. Syncellus p. 207. Sir John Marsham Can. Chron. p. 505.

† In Hist. of Ant. & Cont. Ap.

tradistinction to that spoke in Judea, and called **קדית** Jewish. Now whatever might be the Character in use among the Assyrians and Chaldeans before the Babylonish Captivity, it should seem to have been either the very same with that used among the Jews, or at least very similar to it, seeing that, and the Language was readily understood by Hezekiah and his Nobles. Some are ready to suppose, that the Aramitish Character was the same with that called Samaritan, not that called the Hebrew. Buxtorf and others say, that the Samaritan as well as Hebrew Character was in use among the Jews to the Time of Ezra, the first for common Purposes, the second for sacred, therefore called **אשורית**, and not because of Assyrian Extraction; and that Ezra rejected the Samaritan Character, which was called **עברית**, because used by those beyond the River; and retained the Hebrew only for common as well as sacred use.

If this be true, as it is asserted to be by Buxtorf in his professed Discussion of this Point*, one would think it should take off the Force of all Arguments drawn from Shekles in favour of the Samaritan being the original Character, without the Supposition that those Shekles are forged. This Dispute hath been managed with great Heat and Diversity of Opinion. Scalliger † and Drusius ‡ are so confident, the Samaritan is the Original, that they look upon all those who hold the contrary Opinion as half-learned, ignorant Asses, whom nothing can convince. One Comfort is, that which ever is the true Opinion neither of them is essential to Salvation, or the Belief of the Scriptures; and it is

* Intituled, de Literarum Hebraicarum genuina antiquitate; see also Jos. de Voisin in his Observations on the Proem. to R. Martin's Pugio Fidei. Hottinger de nummis Orientalium.

† Com. on Eusebius and Morin. Col.

‡ Alphabet. Heb. vet.

is very hard that Men cannot differ in Forms and Ceremonies without hating and abusing one another. However I beg also to give my Opinion and Reasons without giving Offence in favour of the present Hebrew. The Jews as it should seem could not possibly change their Character for the Chaldean for the following Reasons.

1st, They would be kept from such an Action by a natural Attachment to their own Language and Writings, and by the Aversion they had to the Gentile World in general, but in particular to that Nation, to which they were in Bondage, which had destroyed their Liberties, their honoured Temple and beloved City.

2. The imbibed and in a manner natural Fear of incurring the Curse, that was threatened by God to them, in case they changed or added to their Law, would be a Restraint upon them. It is positively asserted, that God writ the Law, called the Ten Commandments with his own Finger; that is, he was the sole Author of that Writing. Can it then be conceived with the least Propriety, they would not preserve that Character, and that they would part with it for another, that of their Enemies?

3. If the Jews had been disposed, or forced to borrow the Character of their Masters, and to carry back with them on their Return into their own Land so indelible a Mark of Captivity; yet it may be thought impossible for them to do it: They could not express the Sounds and grammatical Variations in their own Language by that of another, unless the Number of Letters and their Power in both Languages were exactly alike; which it is not easy to believe, much less possible to prove. Let any one attempt to express the Sounds in his own Language exactly by the Characters of another, and he will soon conceive the Trouble, Confusion and Impossibility for the Jews to have done it. How had it been possible

fible to preserve the Roots in that Perfection, with that
 Simplicity and Distinction, in which they now appear?
 To have writ the Language as it was then or at any
 Time pronounced would have occasioned infinite Con-
 fusion. Suppose you were to hear a Jew pronounce a
 few Hebrew Words, and write them in English Cha-
 racters, then give them to the Jew so writ; would not
 he, do you think, be as much puzzled to read and un-
 derstand them as you was to write them? Or on the
 contrary, let the Jew hear an Englishman pronounce
sign, rough, strength; or a thousand others, and express
 them in Hebrew Characters; and a wild Arab will un-
 derstand them as well as an Englishman. In short, the
 Beauty of the Hebrew Character itself, so pleasing to
 the Eye, and of such geometrical Proportion, beyond
 any other in the World after all Improvements, would
 prejudice one at first Sight to believe it superior to hu-
 man Invention; that it was described by the Hand of
 God, absolutely an Original, of which all others are
 only Copies, particularly the Samaritan.

The Arabians, it is said, had neither Letters nor Mo-
 numents much earlier than the Time of Mahomet. The
 Characters now called Syriac, Assyrian, Armenian, Ethi-
 opic and Persic are all of late Discovery: The present
 Character of the Armenians is attributed to the Invention
 of Chrysostom; for before his Time they used the
 Greek Character.

Under Alexander, when the Language and Letters
 of the Greeks prevailed as extensively as their Arms,
 then it was that the Egyptians began to use the Greek
 Character; the Inhabitants of Coptus indeed introduced
 some little Variation in their Form, together with the
 Addition of eight Letters; hence the Coptic Character
 and Language. Before the Time of Alexander we find
 among

among the Egyptians no evident Remains of Writing, properly speaking, that is to say, in *Alphabetical Characters*. For as to the Method of expressing Things by Sculptures and Forms of Animals, called Hieroglyphics or Hieroglyphics, that is, *sacred Characters*, applied to their Religion, and, as Sir John Marsham § ingeniously conjectures, the Cause of that monstrous Worship paid to Animals and other Things; these hieroglyphical Signs, very early in use among the Egyptians and other Nations, can with no sort of Propriety be looked upon as Writing, because consisting not of Letters, Words, and Syllables which constitute written Language. Hieroglyphics more properly come under the Denomination of representative Symbols than any Species of Writing; because they denote not single Letters and Words, but Things themselves and Sentences, as among the Chinese, "It is well known, saith Lord Bacon, that in China and other more Eastern Provinces they use at this Day certain real not nominal Characters, to express not Letters or Words, but Things and Notions; insomuch that numerous Nations, though of quite different Languages, yet agreeing in the Use of these Characters, hold a Correspondence* : So Web saith †, "The Chinese have as many Characters as there are Things, — and that their Records are written from Age to Age in not alphabetic, but significative Characters." Thus it may be said the Story of the Fire of London is written on the Monument.

It is said indeed, that other Figures beside Hieroglyphical have been found in Egypt on some antient Pieces of

§ Can. Chron. p. 38.

* Sect. 16.

† From Martinus, Kercher, and other Writers, in his Essay on the Chinese being the primitive Language, p. 188, 192.

of Marble and Brass, but at the same Time it is confessed that these Figures carry not the least Resemblance to Letters, and are altogether unintelligible. Herodotus was born a few Years before Xerxes invaded Greece some time after the Babylonish Captivity, and wrote near 150 Years before Manetho, a Priest and Writer in the Reign of Ptolomy †, when he visited Egypt, the Priests appear not to produce to him any written Records; they tell him a Heap of idle Stories of their being the first in Existence, the first who found out the Measure of the Year, gave Names and paid Worship to the Gods; of their having lived for several thousand Years under the Dominion of their Gods *Pan, Hercules, Orus*, down to *Menes* their first mortal King: They shew him a Set of strange Figures of Men and Animals, but no written History of Kings, of their Actions in Peace or War, though they told him, that *Menes* was succeeded by 330 Kings, none of them doing any thing memorable except *Moeris* and his Successor, the famous *Sesostris**, supposed by some to be the Scripture *Shishak*, who in the fifth Year of *Rehoboam* came up against *Jerusalem*. Now had the Egyptian Priests antiently known alphabetical Writing, it is most natural to conclude, they would have had established Records, and Herodotus the Curiosity of learning the Characters in which they were writ. Herodotus indeed speaking of the Egyptian Customs in Opposition to the Grecian, saith, "The Egyptians had two Sorts of Letters, the one sacred, the other popular, and that they were writ from right to left; also that *Sesostris* set up certain Pillars, and inscribed on them the Names and Countries of some People, that he had conquered." If Herodotus should be here thought to speak of

G

ap

† See Still. Orig.

* Herod. l. 2.

an alphabetical Character, in no sort hieroglyphical, which the Egyptians at that Time had in use among them, then it should seem to be the Phoenician or Hebrew, because so writ, from the right Hand to the left; and here we may admit the Testimony of Lucan,

Phoenices primi, famæ si creditur, ausi
Manfuram rudibus vocem signare figuris;
Nondum flumineas Memphis contexere biblos
Noverat, & saxis tantum volucresque feræque
Sculptaque servabant magicas animalia linguas.

Manetho talks of one Thoth, Thouth, Theuth or Thoith, the first Mercury, as of old the Inventor of Letters among the Egyptians; but when this Thoth lived, what he was, whether a God or Man, or to use Plato's Words, *ἦν θεός ἦν υἱὸς ἀνθρώπου*, no body knoweth. Socrates in Plato's Phedon saith, " I have heard at Naucratis in Egypt that one of the antient Gods called Theuth, first found out Numbers, Geography, Astronomy and Letters." Artaphanes cited by Eusebius, saith, " Whom the Hebrews call Moses, the Greeks style Musæus, and the Egyptians Mercury or Theuth." Clemens Alexandrinus † maketh mention of three kinds of Writing in Use among the Egyptians in his Time, the first of which, he saith, was called *ἐπιστολογραφικὴ*, epistolary; 2d, *ιερογραμματικὴ*, used by the Priests on sacred Subjects; 3d, *ιερογλυφικὴ* hieroglyphical: But whether the first and second sort were of antient or modern Date, he doth not say; most likely the latter, of which there are several Specimens in Montfaucon.

Clemens, Kircher and others talk much of the Egyptian learning, though they make out little or nothing; and

‡ Præpar. Evang. l. 9. c. 4.

† Strom. 5. p. 555.

and less than nothing can be collected from the Storys in Herodotus. What Figure do the Egyptians make in the 2d Book, where the Men are said to act as Women, and the Women as Men? Among his Storys what looketh mostly towards Science, though imperfectly even this, is the Egyptian Year, consisting of 12 Thirty-day Months with an Epact of five Days, in all 365 Days; formed, saith Herodotus, from Observation of the heavenly Bodys †. This kind of Year he mentioneth in Preference of the Grecian, which was lunar and required the Intercalation of a thirteenth Month. As to the Doctrine of the Immortality of the Soul, which Herodotus saith * the Egyptians first maintained, *πρῶτοι δὲ καὶ οὗτοι τοῦ λόγου Αἰγύπτιοι ἐστὶ ἐπὶ πάντας, ὡς ἀνθρώπων ψυχὴ ἀθάνατος* ‡, by his Account it appeareth to be no other than the trifling Transmigration of Pythagoras which he most likely learned of the Egyptians, and taught it in Italy. Their Buildings indeed, those called Pyramids, and the Labyrinth may be looked upon as standing Marks of Power and Art, though scarcely of Elegance and Taste; neither is there any Certainty about their Antiquity. Strabo † saith, when he was in Egypt, he saw vast Houses, which in times past had been inhabited by Priests, who were said to be skilled both in Astrology and Philosophy; but that in his Time, these Sciences were so disused, that scarce one could be found knowing in them: all that their Priests could do was to enumerate to strangers their religious Rites. Hence we may be induced to conclude, whatever might be the Science of the Egyptians before the Time of Moses, that is to say, in the Days of Abraham and Joseph, who is said to have taught their Senators Wisdom, there appear among them very few Remains of

G 2

ture

† L. 1. S. 4. * Lib. 2. 123. † C. 17.

true Learning long Time after its great Loss in the Destruction of the First-born, and of Pharaoh with his Nobles in the Red-sea: there was little or no Revival of real Learning in Egypt till about the Reign of Solomon, and from thence down to that of Ptolomy Philadelphus, who favoured a School and erected a large Library at Alexandria, and among his Collection of Books is said to have placed the sacred Volume of the Old Testament, translated into Greek by 72 Jews, which Translation from thence hath been called the Septuagint. Solomon, whose Reign may be looked upon as the Augustan Age of the Jews, married Pharaoh's Daughter, which brought on a familiar Intercourse between Egypt and Judea §; after this, about the Time of the Babylonish Captivity many of the Jews fled into Egypt, when the Prophet Jeremiah himself was carried there *; under Alexander the Jews had been particularly favoured; the Septuagint Translation made its Appearance in Egypt before the History of Berosus and Manetho; and thus Egypt might begin to make a considerable Figure in Literature.

Of all European Nations, and indeed of the Eastern, except the Hebrews and Phoenicians, the most Inquisitive seem to have been the Greeks, as well as the most Eminent for Proofs of the early Use of Letters. It is in general agreed among Writers, that the Greeks received the Art of Writing from the Phoenicians by Cadmus, who is supposed by some to have lived about the Time of Joshua; by others, of Othniel, and even of Samuel; and that before the Age of Cadmus, the Greeks were in a strict as well as figurative Sense *illiterate*. The first Account of this Affair, and therefore the most to be relied upon is given by Herodotus †. Certain, Phoenicians, saith he, that came with Cad-

mus,

§ 1 Kings iii. 1. * Jer. 43. † In his Terpsichore, S. 58.

mus, brought into Greece many Arts and Sciences, may even Letters; which in my Opinion, were not known to the Greeks before this Time." It is also affirmed by him, " That at first the Greeks used the very same Letters as the Phoenicians themselves under the Name of *Φοινικία γράμματα*, and that for some time the Ionians were the only People who introduced any Change into them:" hence the Distinction of *Ἀττικά & Ἴωνία γράμματα*. Moreover, he saith, " I saw myself at Thebes in Beotia, which was the Seat of Cadmus and his Followers, in the Temple of Apollo the Cadmean Letters, engraved on three Tripods." Now though some Men are pleased to look upon this Account as in a Manner fabulous, that there was no such Person as Cadmus to conduct the Phoenicians into Greece, but that by it is meant only the eastern Nation from the Hebrew Word *קדמ*; as in Homer * the Thebans are called *Καδμείωνες*, *Καδμείοι*, and in the Bible † the Inhabitants about the Land of Canaan are called the Sons of *קדם* the East, and *קדמונים* Kadmonites: Yet this doth not at all invalidate the Testimony of Herodotus, which is equally true as to its Matter and Substance, namely, that the Greeks did actually receive their Letters from the Phoenicians. It seemeth to be an agreed Truth among the Greeks, that Letters were not the native Growth of Greece; Plato ‡ saith, " We received Letters *ἐξ ὑπερσίων*." But what is Confirmation of this to a Degree of absolute Certainty, even to the Evidence of Sense, is that Similitude, Order and Name discernible to this Day between the Greek Letters, the Phoenician and Hebrew; as will appear from Inspection of the following Alphabets, collected from Montfaucon's Palaiographia.

Al-

* Iiad 4. line 385, 391.

† Gen. xv. 19. Judg. v. 2. vi. 3.

‡ In Cratylus.

Alphab. Græc. Name.

Phoenician.

Sann.

Heb.

With-
out.With
Points.

Α Α Α Α	Αλφα	Ⲁ Ⲑ ⲑ	Ⲁ	Ⲁ	Alf,	Alph
Β Β	Βητα	Ⲃ ⲑ Ⲓ	Ⲃ	Ⲃ	Beet,	Beth
Γ Γ Γ	Γαμμα	Ⲅ ⲑ ⲕ	Ⲅ	Ⲅ	Gimel,	Gimel
Δ Δ Δ Δ	Δελτα	Ⲇ ⲑ ⲗ	Ⲇ	Ⲇ	Delt,	Daleth
Ε Ε Ε	Ⲁ	Ⲉ ⲑ ⲉ	Ⲉ	Ⲉ	Hca,	Hca
Ϝ ϝ	Βαυ επισημοῦ	Ⲋ ⲑ ⲓ	Ⲋ	Ⲋ	Vau,	Vau
Ζ Ζ Ζ	Ζητα	ⲋ ⲑ Ⲍ	ⲋ	ⲋ	Zeen,	Zain
Η Η	Ητα	ⲍ ⲑ Ⲏ	ⲍ	ⲍ	Heet,	Heat
Θ Θ Θ Θ	Θητα	ⲏ ⲑ Ⲑ	ⲏ	ⲏ	Theet,	Teth
Ι Ι	Ιοτα	ⲑ ⲑ Ⲓ	ⲑ	ⲑ	Iud,	Iod
Κ Κ	Καππα	ⲓ ⲑ Ⲕ	ⲓ	ⲓ	Kf,	Kaf
Λ Λ Λ	Λαμβδα	ⲕ ⲑ ⲕ	ⲕ	ⲕ	Lmd,	Lamed
Μ Μ Μ Μ	Μυ	ⲗ ⲑ Ⲙ	ⲗ	ⲗ	Mm,	Mem
Ν Ν	Νυ	ⲙ ⲑ Ⲏ	ⲙ	ⲙ	Nun,	Nun
Ξ Ξ	Ξι	ⲏ ⲑ Ⲑ	ⲏ	ⲏ	Smk,	Samek
Ο Ο	Ο	ⲑ ⲑ Ⲓ	ⲑ	ⲑ	Ngin,	Ngain
Π Π	Πι	ⲓ ⲑ Ⲕ	ⲓ	ⲓ	Fa,	Pea
Ϝ ϝ	συντι επισημοῦ	ⲕ ⲑ ⲕ	ⲕ	ⲕ	Tadi	
Ϟ ϙ Ϛ ϛ	Κοππα	ⲗ ⲑ Ⲙ	ⲗ	ⲗ	Kuf,	Kof
Ρ Ρ Ρ	Ρω	ⲙ ⲑ Ⲏ	ⲙ	ⲙ	Reeth,	Reh
Σ Σ Σ Σ	σιγμα	ⲏ ⲑ Ⲑ	ⲏ	ⲏ	Shin,	Shin
Τ Τ	Ταυ.	ⲑ ⲑ Ⲓ	ⲑ	ⲑ	Tu,	Tau.

Cadmus, or whoever first introduced Letters among the Greeks, is said to have brought only 16, namely, ΑΒΓΔΕΗΙΚΑΜΝΟΠΡΞΤ, and that 8 others were added some-time afterwards, four by Palamedes, namely, Θ, Ϝ, ϝ, Χ, and four, ΖΥΨΩ by Simonides; some say they were added by Cadmus Milesius, and others by Epicharmus: But by what genuine Authority, or by what Proof is it said, that the Greeks at first used only 16 Letters? How also is it consistent

consistent with the assertion of Herodotus, that the Greeks at
 first used the same Letters as the Phoenicians? Nay, how
 is it agreeable to Reason, that they should be able to ex-
 press all the simple Sounds in their Language by only 16
 Characters, unless some Characters stood for two or
 three Sounds? Palamedes and the others might indeed
 contribute to an Alteration of the Letters; which should
 seem to be the Case: For Herodotus saith, that after-
 wards they underwent a Change both in their Form
 and Sound; which appeareth to be so in Fact by Va-
 riety of Inscriptions and the modern Alphabet. The
 Greeks at first not only used but writ Letters like the
 Hebrews from right to left; but afterwards they writ
 as the Europeans now do, from left to right: This
 would naturally occasion a Turn and Change in the Let-
 ters. Besides, as their Masters, the Hebrews and Phoe-
 nicians themselves varied their Letters both in Pronunci-
 ation and Writing, it is no wonder that the Like should
 be done by their Pupils; who might also attempt to al-
 ter them from other Motives, such as, to have Letters
 thought their own Property and Invention, or to suit
 them to their own Pronunciation. The Greeks indeed
 went a Step further; they encreased the Alphabet, and
 changed its Order, which the Hebrews never did. For
 though they gave different Sounds to some Letters; or
 rather interchanged those of the like Organ, as γ, δ, ζ
 and ν, θ, φ and π, ψ, σ and ς; yet they made no use of
 different Characters: But the Greeks did, as F, v, Y, o, ω
 for γ and γ; Π, φ for θ; and misapplied others, as ξ for
 ζ instead of ζ, θ simply; ς for the Tenuis δ only in-
 stead of the Aspire θ, and ψ for σ. Plato calleth
 τὸ πνευματικὸν γράμμα a breathing, spirituous Letter;
 meaning by it perhaps, that it was the Aspire σ:
 Hence the Latins might be led to express the spiritus
 Asper

Asper and Lenis in many Greek Words by *S*; thus, *ἐξ* sex, *ἐν*tra septem, *ὑπὲρ* super, *ἐπὶ* serpo, *εἰ* si — In Greek too the *ζ* seemeth often to have fell into the hard Aspirate *ch*, that is, *ge*, *je*, and sometimes perhaps into *zh*, the French *je*: Hence the Latins writ *ζύγῳ* jugo, *jun*go, *ζύγος* jugum, *μεῖζων* majus, *Ζεύς* jovis; but the Italians, *giungo*, *giogo*, *maggiore*; the Saxon *z* is exactly in Figure the Greek *ζ*. From the same Cause the Greeks might be led to change *ζ* into *s*, as *Ζεύς*, *diēs*, just as we insert *d* and *t* before this Sound in *grudge*, *lodge*, *snatch*, *fetch*; in short, as Plato complaineth in Cratylus, their Writers, particularly the Poets, attending to Sound and their own Fancys more than to Truth, Regularity and Derivation, threw out, changed or added Letters in such Manner, that in many Words it is impossible to come at their origin and precise Meaning.

It is observable by Inscriptions, that from the Time of the Peloponnesian War to the Beginning of the Roman Empire the Form of the Greek Letters were much the same; but that afterwards, particularly near the Time when the Greeks were conquered by the Romans, certain Letters assume a new Form, as may be seen in Montfaucon *, and judged of from the modern Alphabet. By these and many other injudicious Changes the Greek Alphabet might become so imperfect as we find it.

The most antient Greek Writings according to Eusebius from Josephus † are the *Laws of Draco*, a little before the Persian War under Xerxes; nor till about this Time, it is said, did the Greeks commence writing Books, of which the oldest now extant are those of Homer and Herodotus, the one called the Fa-

ther

* Lib. 4. p. 336.

† Præp. l. 10. ch. 5 and 8.

thet of Poëtry, and the other of History. Yet Josephus and others contend, that Homer, who lived before Herodotus, as he himself testifieth, about 400 Years, did not write but only sung his Poems like Orpheus, Museus and other Bards of old to the People in the Streets, who learnt to repeat them by Heart; and that they were committed to Writing in the Order we now have them by others long after his Death. How true this may be we cannot say, but this we have Certainty of, that the Greeks derived their Letters from the Phoenicians, without any Points of Doubt except the Time and Person, when and by whom Letters were first brought into Greece.

That Italy, into which from Greece is a very easy Transition, derived Inhabitants and Letters from hence is certain; and as much an agreed Point, as that Greece did from Phoenicia; but here again the Circumstances in Dispute are the Time and Person. Pliny and his Ape Solinus give this Honour to the Pelasgi, and in particular to Evander and his Mother, Nicostrata, who from her writing Verses is said to be also called Carmenta or Carmentis. Evander, profugus ex Peloponneso—venerabilis vir miraculo literarum & mater venerabilior divinitate credita — * The most antient Characters made use of in Italy are said to be the Tuscan, which were writ and read from Right to Left; as may be seen in Dempster and Fabretti's Antiquitys: Thus is expressed **ΛΥΤΩΗ ΗΡCUL** Pliny† and Tacitus‡ both observe, that the Latin Letters are very similar to those of the antient Greeks; and indeed with regard to Form nothing can be more like than most of them, though some are at present very unlike in Power, Name and Order,

H The

* Liv. Lib. 1.

† L. 7. c. 58.

‡ 11 Annal.

The Latin G, K, Q are plainly the Greek G, K, Q as in the preceding Alphabet ; C the Hebrew צ or half K. G is said not to have been in use till after the first Punic War, C till then supplying the Place of *κ* and *γ*, being a Letter cognate to them : Thus on the columna rostrata of Duillius * *Macestratos, lectiones, Cartacinenses, pugnando*, afterwards writ *Magistratos, legiones, Carthaginenses, pugnando* : So they writ *Cneus, Curculio* or *Gneus, Gurgulio*. Hence it should seem, that among the Romans C had the Sound of *γ* and *κ* before *e* and *i*, as well as before *a, o, u*, not of *s* and *g*, given by the English, or of *ch* and *j* by the Italians. Hence too were writ *mancupium* or *mancipium, aucupium* or *aucipium*, where they doubtless pronounced *c* as we do in *Sceptic, Skeleton, Scheme* ; and if *c* before *e, i* was always pronounced as *k* or *κ*, it would prevent that confusion, which is occasioned by our Pronunciation in Variety of Words, such as *census* and *sensus, cicer* and *fifer, cygni* and *signi, cædo* and *sedo, cæna* and *jæna* : From the like Affinity they were led frequently to write either *c* or *q* ; thus, *cum* or *quum, cuis* or *quis, cui, cintus* or *quintus, si cis* for *si quis* ; and in many other Words produced by antient Grammarians. So also are writ *c* or *k* ; *k* indeed is seldom used by the Latins, and is said to have been laterly introduced by one *Salustius* or *Salvius*, a Schoolmaster.

X again is plainly the Greek *χ* or *κ* in Shape, though what was its Sound is not so plain. It may be inferred from the Word EXFOCIENT for effugiant on the Duillian Column, that it had antiently, at least sometimes, an aspirate Sound ; afterwards it fell into a Compound of *cs* or *gs*, and was frequently so writ, as *dicfit* for *dixit*.

C

* See Gruter, or Walton Prol.

C came in Use among the Greeks for S, perhaps as half of S ; it was called by the Dorians *συν*, by the Ionians *σιγμα*. Whether *c* among the Romans ever fell into the Sound of *s* it is hard to say : If we consider those, who wrote in Greek on the Roman Affairs, we may be induced to believe the contrary ; for they express *c* by *κ*, sometimes by *γ* as in Caius Cæsar, *γαῖος καῖσαρ*, *κικέρων*, not as now pronounced, *σαῖσαρ*, *σικιρων*. C might sometimes, though scarcely always as the Italians pronounce it, fall into its Aspirate, that is, *κ* into *χ* ; hence may be explained a Sort of Pun in Tully's Second Book of Oratory : A Person said to another, having an ill Smell about him, male olentem, *Video me a te circumveniri*, pronounced *hircum veniri*, I seem to have a Goat near me : So Kyrk, Cyrich and Church from *κυριακα*, that is, the Lord's House, by a Change of the two *κ* into *ch*. From the above Observations and Variety of others, which might be added, it is very apparent that the Latins borrowed Letters from the Greeks ; though in the same, if not more imperfect Manner and with greater Misapplication than the Greeks did from the Phoenicians.

Very few Traces of Letters are found among other Europeans till after the Introduction of Christianity. Before this Period as well as since the most memorable for Literature seem to have been the Britons and Gauls ; who, as we learn from Cæsar in his Commentaries, made use of the Greek Character, though whether the Modern or the Antient we know not : All he saith is, that after his Conquest of the Helvetians, " In their Tents were found some Tablets inscribed with Greek Letters setting forth the Names of such as were able to bear Arms." In castris Helvetiorum tabulæ repertæ sunt literis græcis confectæ ; quibus in tabulis nomina-

tim ratio confecta erat, qui numerus domo exisset eorum, qui arma ferre possent * and " That the British Druids who had the chief direction in all matters, civil as well as religious, made use of the Greek letters on all occasions, except in delivering their doctrines and certain verses ; which they instructed their Pupils in, but thought not proper to make common by committing them to writing." neque fas esse existimant ea literis mandare, quum in reliquis fere publicis priyatisque rationibus græcis literis utantur. † Indeed on another occasion he saith with some seeming contradiction, " That he writ a letter to Q. Cicero græcis literis to prevent his designs being discovered by the Gauls : " ‡ But this perhaps is reconcileable by alleging, that græcæ literæ here mean the then modern greek language and character, neither of which might be intelligible to the Gauls, who might only know the use of the antient more similar to the Phoenician ; of which have been discovered some Specimens on Coins among their neighbours, the Spaniards. ||

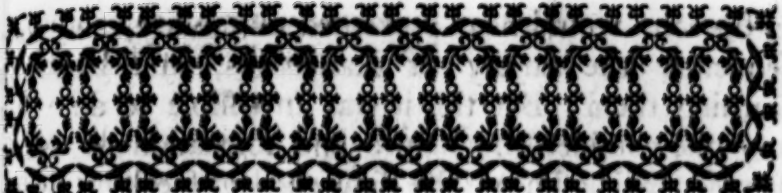
Thus have we gone in search of alphabetical writing over some of the Eastern Kingdoms, the most remarkable for learning : and it plainly appeareth, that letters as well as mankind began here ; both arose in the East, and travelled as it were with the Sun into the West by communication of the Hebrews and Phoenicians.

DISSER-

* L. 1. S. 29. † L. 6. S. 13. ‡ L. 5. S. 46.

|| See Mahudel sur les monnoyes antique d'Espagne ; Museo de las medallas desconocidas Espaniolas par Lastinosa, & Agostini dialoghi sopra le medaglie.

For this information as also for the hint in p. 7. concerning the Eolic digamma I am obliged to the Revd. Dr. Petingale ; who it is to be hoped will soon favour the world with some curious disquisitions, tending to shew in a new way, that the derivation of language and knowledge was originally from the East.



DISSERTATION the Second.

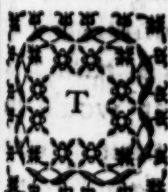
ON

The changes of Sounds in pronunciation;
how far they may be imitated in Writing;
and what are the chief causes of variation
in words.

SECTION the First.

On the changes of Sounds in pronunciation,
and how far they may be imitated
in writing.

*"Interchange of Sounds unwarily introduceth that of Letters; and this, the change and loss of a Language." **

 **T**HE inconveniences from languages, saith
the Author of Reflections upon Learning,
are two; their variety and mutability :
Both which are originally and chiefly
owing to a variableness in Pronunciation.
Unity of pronunciation, could it have been preserved
in

* Part 1st. p. 11.

in Speech, would have prevented mutability, and consequently the variety of Languages, and labour in learning them : But this it was impossible to do. Let any one consider the nature and formation of simple sounds, their affinity, the difference of speaking in different Persons ; and he will easily apprehend that a change must happen in Theory : let him compare one language with another, or with itself in different ages, and he will see, that a change hath happened in reality. A Change, considering the many causes of it, * is unavoidable in pronunciation ; which if followed in writing will produce a change also in language ; Yet there is no necessity, that writing should follow pronunciation. Use and fashion may be admitted as the *Jus & norma loquendi* the law and rule of speaking, but not of writing ; because if writing be suffered to follow pronunciation, where is Orthography, and what will become of Language itself ? A Language must in the nature of things be considered as consisting of certain Themes, Radixes or Roots. Now as pronunciation is continually on the flux, unstable as water, so also must a language, if writ as pronounced ; scarce two persons would write alike : This would introduce uncertainty in Orthography, confusion in the Roots ; and these, the change, ignorance and loss of a Language. Suppose for instance in the English words *sign, reign, feign, benign, doubt, debt, subtil, judge, judgement*, the *g* and *b*, which are mute in the pronunciation, should be therefore omitted in writing ; thus, *sine, rein or rain, fein or fain, benine, dout, det, futtle, juge* : what would be the consequence but the ignorance of their precise meaning and derivation from the Latin *signo, regno, fingo, benignus, dubium, debitum, subtilis, judex, judicium* ?

* See part 1st. p. 8.

cium [†] so *gh* in *nigh*, *figh*, *sign*, *laugh*; *b* in *kemb* or *comb*, answering to the guttural *ch* in the Saxon *suchten*, *sicht*, *lachen*; *k* in *know* from *gnosco* or rather *yvow*; *n* in *condemn*, *p* in *receipt*, and formerly in *concept*, from *condemno*, *receptum*, *conceptum*; *s* in *isle* from *insula*, and letters in many other words, which are preserved in writing, though either quiescent or changed in pronunciation.

Letters most liable to interchange are those of the like Organ; most Grammarians say, letters of the same Organ, which certainly is wrong: for letters of the same Organ would be exactly the same in sound. It was therefore judged more proper to say, "letters approaching nearest in formation, or of the like organ" meaning by it, as it is easy to see, not letters merely of the Tongue and Lips, which is all that is commonly meant by it; but letters of the tongue and lips in like situations.

Of the vocal sounds, as their variety and affinity is greatest, so is their liableness to change. These most nations have attempted to express partly by more characters than four, and partly by compounding, interchanging and doubling them: Hence *ee*, *oo*, *ea* in English; the Latin *ii* in *aiiacem*, *mauiam*, *troiiam*; *ae*, *ai* or *æ*, *ei*, as in *heic* for *hic*; the Greek *ai*, *ei*, *oi*, and other diphthongs, which occur so often in those and modern languages. †

It is easy to conceive; how much the face of a Language may be disguised and altered by shifting only the Vowels; omitting, inserting and varying them according to the many changes they are subject to in speaking.

Therefore

* Part 1st. p. 8, 11. † Part 1st. p. 8, 9.

Therefore in reducing words to their Radix no absolute regard should be paid to the Vowels.

The Hebrews continued in the use of four Vowels only; yet to supply their various mutations and insertions with the Consonants were forced to introduce certain Marks called *Points*, * whether from the first use of Letters, or not till long after, no matter in the present case. Now though neither the use of more Characters than four, nor the assistance of Points can pretend to fix the Vowels with an absolute and invariable precision; § yet undoubtedly the later method was more wisely calculated not only to direct the pronunciation, but, what is of much greater consequence, to preserve the language itself: Had Hebrew been writ as pronounced by the Points, it is easy to see, that its words must have been much lengthened and compounded, the Serviles indiscernible, the Roots confused and the signification obscured, not to say the whole language changed and rendered unintelligible; whereas now it may in general be decyphered with more certainty and determination than perhaps even any other language in the world, dead or living.

Thus we see, a Language only by following pronunciation in writing may be so altered from itself as to become new, and rendered so vague in its meaning, that books writ even but 100 Years past have the appearance of being barbarous, and to the surviving generation are scarce intelligible: This was remarkably the case in Latin and Greek, † and is to this day in English

* See part 1st. p. 17. § The German and Portuguese Jews pronounce Hebrew very differently; and Christians, who learn it by Grammars, differ from both.

† As witness the Salian Verses, said to be composed by Numa, and mentioned by Quint. Orat. inst. lib. 1. cap. 6. as unintelligible even

English and French; who have subverted their Language by writing as they pronounce. Perhaps no European language now in being hath undergone less change than that of the old Britons, called, the Welch; which is plainly owing to their having little or no communication with other Nations, and but few Authors. Pezron affirmeth further, "that the language of the Titans, which is that of the Gauls, is after a revolution of above 4000 years preserved even to our time; a strange thing, that so antient a language should now be spoken by the armoric Britons of France, and by the antient Britons of Wales. These are the people, who have the honour to preserve the language of the posterity of Gomer, Japhet's eldest son, and the nephew of Shem." Men therefore who would destroy this famous language by discouraging the use of Welch bibles, surely must be thought never to have looked beyond their own windows, never to have experienced the least sensation of that pleasure and conviction, which result from enquiries into real Antiquity.

Pronunciation then might be left to take it's course, vary ever so much and ever so often; but writing, as being the only preservative of a language, ought to be kept to some standard: Orthography should be steady, be made the guide to Orthoepy, or at least a check upon it; and not Orthoepy be the guide to Orthography. Had such a rule as this founded in reason and the nature of things been attended to in all writings, though it is easy to see that it required a knowledge equal to divine to be able to write words truly in the first Language; Posterity would not have found so much difficulty, as they now do, in understanding

even to the Priests; the Laws of the twelve Tables collected by Fulvius Ursinus, and the columna rostra in Walton's Prolegomena: See on the Greek Plato in Cratyl.

standing them : The Etymology and meaning of words would have been more determinate, and the streams of knowledge traced with more certainty up to their fountain head.

The Rule above must be allowed in general to be very just ; which is sufficient to say of any Rule. For as no Rule, at least in an imperfect, changeable state of things, can be considered as absolute and without exception ; so neither should this : There are some occasions, on which a variation may be admitted to take place so far as not to introduce confusion in the Root ; for the determining which some characteristic letter or letters should stand fixed and invariable : For if you injure the root, you effectually destroy the tree and its branches.

SECT. II.

The causes of variation in words.

THE causes of a change in writing, which seem to require most consideration, are these three—Quantity, Euphony and Distinction.

1st. Quantity and the stress of the accent seem to be one great cause of change, particularly between the Vowels. It is observed, " that in every language, if the stress of the accent lengthen the Vowel in that Syllable, on which it is laid, the Vowels in the other Syllables will of course be often interchanged," namely, the open and long vowels into the less open and short. * These changes occur continually in pronunciation

* See part 1st. p. 13.

For
e of
cep-
ons,
e so
the
ters
the
es.

to
the
the
le,
a-
y,
nd
i-
on

littusq; relictum. Virg.

communis littera currat. **Lucr.**

to
the
be
le,
a-
y,
nd
i-
on

Litora En. lib. 1.1.7.

Alitibusq; Jaces *Lib. 9. l. 486.*

Here

Here *i* in *litora*, and *a* in *alitibus* are long before the single consonant just the same as if doubled, *littora allittibus* : The same also is observable continually in Homer ; as

αὐτὸς δ' ἐλώρια τέυχε κύβεσσιν.

Were *i* in *ελώρια* is long as if writ *ελλώρια* like *κύβεσσιν*. It is plain, that in general the doubling of consonants in writing is owing to pronunciation. * The old latin writers, we are told, seldom or ever doubled consonants in writing ; so in old English writers we meet with *fall*, *shal*, *al*, *cal*, *maner*, *finer*, not *fall*, *shall*, *all*, *call*, *maner*, *finer*.

2dly. A change, particularly between the Consonants, is occasioned by Euphony, *Euphonia gratia*, that is, for the sake of more agreeableness in Sound. The simple sounds in language do not all strike the Ear with the same agreeable sensation ; some are more pleasing than others. The most grateful sounds are the Vowels, because they are capable of producing tones the most open and equal ; for which reason *A* and *E* are better to sustain the voice upon in singing than *i* and *u*, whose sounds being thinner and more contracted are less sonorous and harmonious. Among the Consonants the most agreeable are *l*, *m*, *n*, *r*, especially *l*, *m*, *n* ; and it is from their smooth, gliding sound, that they are named Liquids. The next agreeable are *d*, *t*, *θ*, *c*, *che*, *b*, *f*. The nasal *y ng* is rather unpleasant than not, especially as pronounced by the French, who give it a much harder, twanging sound than the English. The Gutturals, and *η* are somewhat unharmonious. But the Sibilants *s*, *sh*, *z* and *zh*, particularly *s*, *sh* and *z* carry

* See part 1st. p. 11.

carry with them a very unpleasant sound like the hissing of a serpent or a goose, and the buzzing of a Fly.

Now then as the sounds are in speech by themselves more or less agreeable to the Ear, so will they be in their combinations; and that language, whose words contain all the simple sounds in due mixture and proportion, must certainly be the most harmonious as well as the most nervous. This should seem to have been the case of the Hebrew, when first spoken in its purity.

In English the Sibilants and the aspirate *th* come too often; in German, the Sibilants (especially *ts*, *tz*) and the aspirate *n*, expressed by *ch*; in Polish the aspirates *n* and *sh* occur too often, and the Vowels too seldom; in French the nasal *y* is very disagreeable, as in *tenta-
tion*, *rien*, *bien*, *monsieur*. To hear a Frenchman pronounce these words offendeth the Ear like a person speaking through his nose, or that hath lost the palate of his mouth. The Italian indeed is very soft, but at the same time very much enfeebled by abounding with Vowels and the soft consonants. Some are unwise enough to think the Welch a very harsh, disagreeable language; in which the variation of letters is very remarkable, a good deal like as in Hebrew by the Points. The Greeks and Latins seem to have studied Euphony to a great degree, not to say, perhaps too minutely: Hence with them that frequent change among the Consonants; thus, *τιδουφα* for *θιδουφα*, *ιρριφα* for *πριριφα*, *ιφ'ιππυ* for *επ'ιππυ*, and variety of other changes. * In Latin the changes are very frequent remarkably of the Prepositions in compounds; as 1st. *ad*, *ob*, *in*, *inter* do in general change their Consonants into that, with which its simple beginneth. Thus, *clamo*, *fero*, *acclamo*, *affero*; *cum*bo, *occum*bo; *ruo*, *ludo*, *maneo*, *irruo*, *illudo*, *imminet*; *lego*, *intelligo*: so also do *sub* and *cum* sometimes, as, *pono*, *rapio*, *suppono*, *surrupio*;

ruo,

* See part 2d. p. 78, 79. 80.

ruo, corruo; lego, rodo, colligo, corrodo; but eum hath mostly m changed into n, as jungo, conjungo. 2dly, The Preposition from is expressed by a before a Consonant; by ab, before a Vowel; by abs, before Verbs beginning with t, c, and by au before Verbs beginning with f, and f being cognate letters; as, a me, ab illo, teneo, cedo, abstineo, abscedo; so sub in sustineo, sustollo; fero, fugio, aufero, aufugio, for abfero, abfugio. 3dly, Some Prepositions and words drop their final consonants, as trans in trajicio, traduco, ignarus, for ingnarus, meridies for medidies. Thus we have considered two causes of change, namely, Quantity and Euphony; or rather have given only a few hints of each, neither of them being of any consequence: But the third cause will require more deliberation, as being of very great importance and extensive use in Language.

SECT. III.

BY the variation made for the sake of distinction is meant that deflection or alteration in the writing of a word for the ascertaining of what is commonly called its senses or different meanings, but should rather be called the different applications of a word; which deflections distinguish Derivatives from Primitives, or the Branches from the Root.

These deflections we may consider to be of three kinds; 1st. such as in the Noun distinguish the feminine from the masculine, the Plural from the Singular, and the cases: 2dly. such as in the Verb shew the Person, Number, Mood and Tense: 3dly, those which form Branches

Branches from the Root. Letters, applied to these Purposes, may in every language be considered as Serviles; which are prefixed, affixed, or inserted.

First, The deflections, which distinguish the Gender, Number, Declension and Cases of a Noun, take place in the Termination: Thus in English *ess* affixed form the feminine, as *Lion, Lioness*; and *s, es*, the plural, as *Lion Lions, church churches*: In Hebrew ה aff. feminine, ים, ות plural, masculine and feminine. The Latin and Greek variations called Declensions and Cases,† it is very observable, are a contrivance more troublesome than useful. If indeed the use of cases could supersede the use of Prepositions, this kind of distinction would be no less proper than beneficial, as it might lessen the number of Particles, and consequently the labour in learning those languages: But the Greeks and Latins being oftentimes forced to call in the assistance of Prepositions with the Cases, these variations, which in *some measure only*, and not entirely express the relations of a noun without Prepositions, ‡ become a burden instead of a relief: For whereas in other languages you have only the Prepositions and their use before the Noun to learn, in Latin and Greek you have the variations of Declensions and Cases added needlessly to the Prepositions. This Distinction therefore in Latin and Greek must be looked upon as a Babel-confusion, rather as a blunder of art, if it did arise from art, than an Establishment of nature and real ingenuity.

The Noun Adjective may be taken in two views, with and without the Substantive; both indeed equally rational and proper, though not equally simple: If the Adjective be considered as intimately connected and agreeing with the Substantive, then it may have deflections answering

† See part 2d. p. 22 &c.

‡ See part 2d. p. 24.

answering the Gender, Number and Case of the Substantive; but if the adjective be considered abstractedly from the substantive, as partaking of no number nor sex, then it may remain unvaried. * This latter and more simple usage is constantly and regularly observed in English, and for the most part in Hebrew; which is more than can be said of the former in Latin and Greek, where many adjectives in some Cases have but one termination, and in others but two; as *felix vir, felix femina, felix regnum, felix viri, feminae & regni*; *εὐδαίμων ἄνθρωπος, εὐδαίμων γυνή*.

Again; degrees of comparison, which are in some sort amplifications in the adjective, especially the superlative degree, may be expressed three ways, by an adverb, affixes and by a reduplication; thus in Latin *valde miser, miserrimus, misere miser* mean the same, very miserable. †

2dly. There are deflections belonging to the Verb, pointing out Number, Person, Mood and Tense. These too are mostly affixed; thus in Latin, *o* 1st. pers. *as* 2d. *at* 3d. sing. *amus* 1st. *atis* 2d. *ant* 3d. plu. in Greek *ω* 1st. *εις* 2d. *εις* 3d. *ομαι* 1st. *ετε* 2d. *εισι* 3d. in Hebrew, *אני* 1st. *אתה* 2d. *הוא* 3d. ‡ Now here the distinctions are of real service; because they can always shew the accidents of a Verb, namely, Person, Number, Mood and Tense without the help of Pronouns and auxiliary Verbs; in which respect the Hebrew, Greek and Latin are more concise than English: The Hebrew is peculiarly excellent in its Conjugation, called Hiphil and Hithpael; by which, and doubling the Verb are expressed those modifications, which for want of better terms we have named *transitive, reciprocal, frequentative* and *amplificative*; expressed in other languages by

* See part 2d. p. 32. † See part 2d. p. 34. ‡ See part 2d. p. 61. &c.

y adverbs and different verbs. To these conjugations Hiphil and Hithpael is chiefly owing that wonderful conciseness of the Hebrew ; which without some such distinction must have increased its words to more than double the number, which now go to the composition of this truly divine Tongue. In chapter the sixth * great pains were taken to impress some Idea of these modes on the mind of the Learner ; we will here add a few observations, which may serve to illustrate that chapter, and render it still more deserving the Reader's regard. Thus then in English, *to cause, make, appoint, induce, force to walk, go, move ; to lead, guide, direct, conduct*—all these verbs are expressed by placing the single verb in Hiphil: So again are *to cause to enter, go in, come in ; to bring, lead in, introduce*, by the verb בוא in Hiphil. Other Languages do sometimes express the *transitive* by a variation of the verb, but none hath a regular variation except the Hebrew: Thus in English ; *to sell, raise, set, quicken*, are the Hiphil of *fall, rise, sit, quick* ; so in Latin are *surrigo, erigo* the active of *urgere* ; *statuo, constituo, sisto*, of *sto* ; *fugo*, of *fugio* ; *doceo, discio* ; *facio to cause to lie down*, from *Jaceo to lie down* ; *caedo to strike or beat down and kill*, that is, *cause to fall*, from *cado to fall* ; and variety of other verbs, formed by certain deflections. Most Greek verbs in αζω, and many in οω, εω, αω carry a Hiphil sense ; as, *θνήσκω* or *θανέμαι* m. v. *to die*, *θανατόω* *to kill*, *put to death* ; *τρέφω* *to feed oneself*, *βόσχω* *to feed another* ; *πίνω* or *πίνομαι* *to drink oneself* ; *ποτιζω* *to make, cause to drink or to give water and drink to another* ; *φαίνω, φαίνομαι* and *φάω* *to appear, shine*, *ἀφανίζω* *to take out of sight, cause to disappear*, *φανερώνω* and *φωτίζω* *to make appear, cause to shine, manifest, illumine, illustrate, enlighten or give light to* ;

K

fo

το φωτίσαντος § not brought to light in the sense of bringing a thing to light, which before was in absolute darkness, and altogether unknown; but *both given light to life and immortality through the Gospel*: A future state, which was taught, or at least intimated and supposed as well as the Being of God by nature, Moses and the Prophets, was placed in a greater degree of light and certainty by the coming and resurrection of Christ; who was indeed a light to the benighted Gentiles, but of his people Israel he was the Glory, light in its full manifestation and resplendence.

It was likewise observed of Participles and Adjectives, "that they frequently carry a transitive or Hiphil sense;"
* thus

Pallida mors æquo pulsat pede pauperum tabernas.
Regumque turres
Pallentesque habitant morbi, tristisque senectus.
Sis felix, nostrumque leves quæcunque laborem.

Here *pallida*, *pallentes* signify not wan and pale in a neuter sense, but in an active, *making pale*; *tristis* *making sorrowful*, *felix* *making happy*, the cause being by a turn of sense put for the Effect; which the Greek Rhetoricians for want of knowing better called τρόπος, and the Latins, *figura*, with the name of μεταωνυμία metonymy, and sometimes ὑπαλλαγή Hypallage; but which we may now be inclined to call terms of Ignorance.

Again, reciprocal and frequentative is a mode, which is very often and might always be denoted by a variation in the Verb only; thus, what is in English and Latin expressed by Pronouns and Particles with the Verb, he hid *himself*, they looked *one upon another*; walked *about*, *to and fro*, *up and down*, *again and again*,

again, continually or with perseverance, in Hebrew can be expressed by the Verbs חָבַח, רָאָה, קָלַךְ in Hith-pael. One part of this modification, namely, reciprocal, the Greeks can express by the middle Voice; as can the French and Italians by reciprocal Verbs: The other part, namely, frequentative is usually expressed in Latin by Verbs in *to, so*; as, *moveo* to move, *moto* to move about, up and down, or often; *curro* to run, *curso* or *curfuto* to run about; *ventito* to come and go backwards and forwards. Some frequentative Verbs carry a Hiphil sense; as *ago* to act; *agito* to make another act, to drive, tofs and agitate; so in Greek, the middle Voice hath sometimes a Hiphil sense, as in Lucian, *ἐγὼ δὲ τὸς ἄλλους κερύς ἢ δὴ μετελεύσομαι*. I will cause some more dead to come down, I will bring down some more dead.*

The last modification is that termed amplificative: This too might be expressed by a certain variation in the Verb without the assistance of an adverb. The Hebrews usually express it by doubling the Root; so Joseph saith to Pharoah || “and for that the dream was doubled unto Pharoah twice, it is because the Thing is established by God, and God will shortly bring it to pass”; The Greeks and Latins also often double the Verb. This kind of amplification, wherever it is used in the New Testament, men who set up for Critics have been bold enough to deny to be true Greek, calling it a hebraism; though they might as well have called it a latinism or an anglicism. Nothing is more natural than this form of speech in all languages, when the speaker, under a heat and vehemence of spirit, is so urgent and zealous in what he saith, that, being at a loss as it were for new expressions, he naturally falleth into a repetition of the same word: Hence the *vidi vidi, fuit fuit, accedat*

- K 2

* Dial. 1st.

|| Gen. 41, 32.

accedat accedat of the latin Orator ; Ἰδὼν ἰδὼν of St. Luke ;
 + συμβαλεόμενος συνεβάλετο of the elegant Xenophon ; and
have mercy upon us, have mercy upon us of the devout
 Christian ; *spare us good Lord, spare thy people* —
graciously bear us, O Christ, graciously bear us, O Lord
Christ.

The multiplying of negative particles is a known and
 admired vehemence in Greek : εἰ μὴ σε ἀνῶ, εἰδ' εἰ μὴ σε
 ἐγκαταλίπω. * Here are five negatives, the force of
 which is not expressed in the version, "I will never leave
 thee nor forsake thee ;" nor indeed can be expressed
 in any version without great circumlocution. Ampli-
 fication, otherwise called Pleonasm and Hyperbole, ex-
 pressive of Amplification in its several degrees, you
 may see explained at large by Quintilian in the 8th
 book of his Institutes. We have a most excellent de-
 finition of amplification in Cicero's oratoriae partitiones ;
est gravior quædam affirmatio it is an earnest and ve-
 hement affirmation, or persuasion of any truth by a re-
 petition of the same or like words, by the use of figu-
 rative expressions, or by a gradation in their strength and
 force — *augent verba, relata, iterata, duplicata, trans-*
lata ; & ea quæ ascendunt gradatim ab humilioribus Ver-
bis ad superiora." Here is a fine amplification in the
 very description of it ; though not equal to that in the
 second oration against Catiline — *Catilinam furem au-*
dacia, scelus anhelantem, pestem patriæ nefariè molien-
tem, vobis atque huic urbi ferrum flammamque minitan-
tem ex urbe vel ejecimus, vel emisimus, vel ipsum egredi-
entem verbis persecuti sumus ; abiit, excessit, evasit, eru-
pit : So again in a diminishing amplification, *non feram,*
non patiar, non sinam : For Gradation may either as-
 cend or descend ; as Men of genius are born to *instruct,*
to guide and to *preserve.* —

O fight

Of terror foul and ugly to behold,
Horrid to think, how horrible to feel!

MIL,

"Ye shall not eat of it, neither shall ye touch it." *

The holy Scriptures abound with every kind of amplification: "Haac trembled *very exceedingly*, and said, *who, where* — † behold we die, we perish, we all perish — † the earth is *utterly broken down*, the earth is *clean dissolved*, the earth is *moved exceedingly* — || give and it shall be given unto you; *good measure, pressed down, and shaken together and running over* — § love your enemies, *blest* them that curse you, *do good* to them that hate you, and *pray* for them which *despitefully use* you and *persecute* you — †† that which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon and our hands have handled — |||| let God arise and let his Enemies be scattered, let them that hate him flee before him; *like the driving of smoke* shalt thou drive them away, *as wax melteth at the fire* the wicked shall perish in the presence of God: But let the righteous be glad, let them rejoice before God, yea let them *exceedingly rejoice*; sing ye unto God, *sing praises* to his name, *extol* him that rideth upon the Heavens by his name Jah, and *exult* before him — †† I am persuaded, that neither *death* nor *life*, nor *Angels*, nor *Principalities* nor *Powers*, nor *things present* nor *things to come*, nor *height* nor *depth*, nor *any other creature* can separate us from the love of God in Christ Jesus our Lord — ** therefore my beloved Brethren be ye *steadfast, unmoveable, always abounding* in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord. †*†

This

* Gen. 3. 3. † Gen. 27. 33, 4. † Num. 17 12. || Isa. 24. 19.
§ Luke 6. 38. †† Mat. 5. 44. ||| 1. John. 1. 1. †† Ps. 68.
** Rom. 8. 38. †*† 1. cor. C 15.

This sort of amplification in the adjective, substantive and verb may be called *verbal* amplification; there is also an amplification of the sentence, where the whole thought is repeated in words of the like import, to fix the Reader's notice of some important truth: "There is no power but of God; the Powers, that be, are ordained of God: * And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein. † "

Cicero saith, *augent verba translata*, words amplify, which are transferred from a first and proper signification to a secondary, moral or spiritual; from one thing to another on account of some apparent, or real similitude and correspondency. This form or figure of speech is usually called Metaphor and Analogy; the first is the ornament and grace of Rhetoric and Poetry, the second, the medium by which we form conceptions of abstract truths in Metaphysics and Divinity. Thus words are transferred from the Body to the Mind and Spirit; and again from the mind and animate Beings to matter and inanimate; as when the mind is said to *see*, *apprehend*, *be moved*; the fields to *laugh* and *sing*, and the little hills to *rejoice* on every side:

————— ruit arduus æther
Et pluvia ingenti fata *lata* boumque labores
Diluit —————
Excudent alii *spirantia* mollius æra,
————— *vivos* ducent de marmore *vultus*. VIRG.

Allegory,

* Rom. 13. 1. † Gen. 9. 7. The 7. Chap. of Gen. is a continued amplification; what is contained in Exod. 12. 41 and 42. is repeated in the 51st. ver. So Chap. 12. 14 to 28 in Chap. 13. 5. to 11; again Chap. 3. 22. is a reduplication of the 21 verse. See Jud. 5. 27.

An Allegory, in which one thing is expressed and another signified under a continued Metaphor, shall sometimes contain a very striking amplification; the allusion of the Church or People of Israel to a Vine in the 80th Psalm is a most elegant instance. "Thou, O God, broughtest a Vine out of Egypt; thou didst cast out the Heathen and plant it; thou tookest care of it, and didst cause it to take deep root, and it filled the Land; the Hills were covered with its shadow, and the boughs of it were like the goodly Cedars: She stretched out her Boughs unto the Sea, and her Branches unto the River. Why hast thou now broken down her hedges, that all who pass by pluck her? The wild Boar out of the wood doth waste it, and the wild Beast of the Field devour it. Return we beseech thee O God of Hosts, look down from Heaven, behold and visit this Vine, and the Vineyard, which thy right hand hath planted, and the branch thou madest strong for thyself." Observe, if the matter is not important, amplification will become tautology; and a profusion of metaphors, affectation.

S E C T. IV.

THE third kind of deflections are those, which distinguish Derivatives from Primitives, or Branches from the Root. Now we begin to retreat from the shore, and are coming into the very depth of Language; where some perhaps may think it unsafe to venture, and are ready to cry out upon danger

ger before they are in any : But here too we hope to steer our course with such caution and foresight as may carry us safe through any difficulties, which shall meet us in our passage.

First then we will enquire what part of speech it is proper to fix upon for the Radix ; and

Secondly, offer some directions for tracing the Branches.

The opinions of writers concerning the parts of speech, how many to assign, are in a manner as distant from each other as the ages they lived in. We learn from Dionysius, † Quintilian ‖, Priscian, Sanctius Minerva and others, that before and in the age of Aristotle only three parts of Speech were admitted, namely, *Noun, Verb, Conjunction* ; to which in the next age the Stoics added *Article* ; Writers of a still later date were for subjoining *Appellation* or *Appellative, Pronoun, Adverb, Preposition, Participle, Interjection*, together with some other denominations. The Logicians again would have only *Noun* and *Verb* ; because these alone can make a complete sense. Thus each writer is for dividing words more or less into 11, 9, 8, 5, 4, 3 and even into two classes. They, who would teach four parts of Speech, might as well proceed to eight, and to 16 as 8 ; the first division only being the most simple, the most ancient and the best founded in nature. We say then again, there are three parts of speech, *Noun, Verb, Conjunction* or *Particle* ; the Substitutes for *Things*, their *Actions* and *Relations*. The first in the order of nature are *Things* ; in existence they are indubitably prior to the *Actions* and *Relations*, of which a thing is as it were the substratum : Hence some may be induced to consider the *Noun* as the most proper radix, from which to derive other parts of speech. However this might be

† Lib. περι ουρθης ονομα.

‖ Lib. 1. ch. 4.

be the case in the Idea of God, who gave things their Existence, is well acquainted with matter and substance intimately and intuitively; certainly it cannot be to us, who know nothing of matter except in its phenomena and Effects, till substance exert itself in action, and who give it a name in consequence of such exertion. For the imposition of names cannot with any propriety be considered as arbitrary, but for some cause, on account of some eminent property, attribute, action; in short, for some reason or other appertaining to the Thing, bearing such name, and discoverable by words expressive of such reason, namely, the verb and adjective, between which there is great affinity, the one expressing the action and state of a noun, the other its property and quality. Under this view of things then we cannot help giving the preference to the verb; because here the noun is seen in action: Hence or from the Adjective must be sought the reason and determinate meaning of the Noun. We may pass it into a rule therefore, that in general the Verb is the Radix; insomuch that when a noun cannot be brought to a verb it will be impossible to have a clear conception of its meaning; and will appear to be a mere arbitrary sign. Before we proceed any further it may not be amiss to step aside a little for some proofs, that the first imposition of names was not without reason and design; because with many this is not an acknowledged point.

Children are taught living languages mechanically, by mere practice; and indeed they are too much so, dead languages: Men remember not the time when they could not speak, nor when nor how they first began to speak; hence they are ready to think, and are even absurd enough to say, that language is natural, and names arbitrary signs only; like some among us, who are for attributing to na-

ture the principles and duties of true Religion, which were taught them in their Youth by their parents and instructors from Revelation. Men come not rationally at language, and therefore are led to think it not rational, just as a mechanic can make a watch by serving an apprenticeship without knowing those principles of motion, upon which it was constructed by the first Inventor; and there is as much truth and good sense in thinking and saying, that the introduction of language was arbitrary and by chance, without any design and rationality, *sic volet usus*, as that the contrivance of a watch was.

The giving of names is a common practice among men to this day: But is this ever done without some reason though ever so trifling? Is a Dog named among Hunters *Fly*, *Ringwood*; or a Horse by the Jockeys, *Speed-well*, *White-stockings*, without any consideration of their qualitys? Ask the Students in Physic, nay even any mechanic, if their terms were assigned without reason and meaning? And in affixing names can we think that the Children have shewn themselves wiser and more attentive to propriety than their fathers, even up to the first imposer of names, called by Plato *νομαδοτρις* and *θεός*? We learn from Moses, that Adam was the first Man, and the first, who gave names to all living Creatures, under the immediate direction of his Creator: * "Out of the Ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living Creature, that was the name thereof." And, as being an important Truth, it is repeated more particularly in the next verse. "And Adam gave names to all Cattle, and to every Fowl of the air,

air, and to every beast of the Field. " In this passage, "and brought them unto Adam to see what he would call them," the infinitive לראות *to see* might be more freely as well as more expressly rendered in the subjunctive, *that he, namely Adam, might see*, apprehend, conceive, *מן* how or what to call them; unless you would choose rather to read it as in Hiphil, *to shew* him how to call them; but then I think it should be writ לראות, though there are instances where ה is dropped in the Infinitive Hiphil: † However the general meaning implied in these words must be obvious to any one, namely, that God did by some means or other cause every animal to pass in sight of Adam, each exhibiting to his view its nature, some eminent quality or action; and that the man was enabled to give each creature a name not only in token of his dominion over them, but also such a name as was eminently descriptive, and to the end of the world might carry in it a lasting demonstration of the scripture's divine original. A Creature may be possessed of several properties, capable of many actions, and therefore may receive many Names: Hence the same thing may in one language bear this name, in another, that; but still in each language the name may be ideal and descriptive, though more eminently so, where the name is taken from the most distinguishing property, quality, action; and where the Roots and Branches are preserved with sufficient distinction; as in the Hebrew language. Plato in his dialogue called Cratylus hath taken great pains to prove, that the imposition of names, which he calleth *εικονας, τυπας, ομοιωματα των πραγμάτων* the Images, Patterns and resemblances of things, not *υσις* of their Substance, but *σχισίων και παθών* their forms and affections, was founded in reason; that accordingly names have been to every

L 2

succeeding

† As seemingly in the 2d. and 3d. v. of the 1st. ch. of Prov.

succeeding generation of men the common and ordinary conveyance of the knowledge of things ; but that the first imposer of names must have known the nature of things without any such medium : Hence it is justly inferred by him, that the first names were given by a power superior to human. Varro likewise hath laboured this point in his books de lingua latina ; in short, every Dictionary is more or less formed upon the principle, that names were imposed from some reason, and that language is ideal.

Secondly then, to offer some directions in tracing the Branches. That all our Ideas come from sensation is an agreed point ; which Ideas or conceptions of things are proper and immediate, or mediate and improper. Proper Ideas are those, which arise from the immediate objects of our senses, what we see, hear, feel, taste and smell ; Improper are such, as we form of distant and spiritual Objects by allusion, comparison or parable, metaphor and analogy : Hence arise, what are commonly called though improperly, the many senses or meanings of a word. For, justly speaking, a word or Radix can have but one proper, natural, literal meaning ; one primary, leading Idea, every other sense being secondary, consequential, progressive, accidental as from some custom or use, allusive, figurative, metaphorical, analogous. *Unius vocis una tantum est significatio propria ac princeps ; cæteræ aut communes, aut accessorizæ.* By analogy, or in a comparative view a Radix may be applied to twenty things, which bear resemblance in that one Action, quality and use, expressed by such Radix. Always try to discover in the verb or adjective a proper Idea or sense, and you will in general easily reconcile the other, as well as see the determinate meaning in the Nouns

Nouns and Particles. To explain this by a few instances. In latin *lego*, is properly to pick and choose, as *legere flores*; *allus.* to collect words together, that is, to read. *Affligo* and *Afflicto*, of *ad* and *fligo*, properly signify to fling to the ground, and dash to pieces, or as a storm and waves do ships at sea; *onerarias naves tempestas afflictabat*—*afflictae erant naves*: † Metaphorically, to afflict or trouble; so *frango* to break, metaphorically to dispirit, violate a promise, *frangere animum & fidem*. Again, *transgredior*, of *trans* and *gradior*, and in Greek *παρὰβαινω* prop. to go beyond, pass over, as a river, mountain or any limited place; met. to transgress, violate a law, commit a fault: So in Hebrew עבר hath the same signification in Kal; but in Hiphil to make to pass, to transmit, pardon a fault, pass it by, as we say; Hithpael to be violently angry, being as it were beyond oneself, going beyond the bounds of reason; עברה a boat, anger; that by which you pass over; עבר and מעבר a passage or place for passing over, *transitus*, *vadum*, *latus*; בעבר on this or the other side *tis*, *ultra*, in the form of an adverb or preposition with the servile ב prefixed, so בעבור on account of, for the sake of, *propter*, which implieth some passing from one to another, as in Gen. 3. 17. cursed be the ground for thy sake בעבורך, because thou hast forsaken me, passed over my commands to those of thy wife and the tempter; עבור the last year's produce, that which is passed, *proventus*. Again, רוע or רעה, רעעעעע, *frango* i. e. *ῥαγγω*, prop. to break any thing, as a bough, the head; † met. to be vexed, contrition, vexation; § *allus.* to break up fields, or sheep folds for the turning in of cattle to pasture in common, so to consociate, a friend and neighbour, to feed actively and neutrally; || met. to rule and govern, *rego* and *regno* in latin; in Kal

to

† Cæs. † Jer. xi. 16. ii. 16. § Prov. xi. 15. Eccles. i. 4. &c.
| Gen. xxix. 7. xli. 2. Exod. xxxiv. 3.

to be ill or seem ill ; Hiph. to do ill, evil, *wrong*, allow-
 sively most likely to cattle breaking out of pasture, bound-
 mounds, like the latin *erro*, that is, *עָרַע* prop. to move
 up and down, wander and straggle out of the way of
 cattle after fresh pasture, *errare boves*, saith Virgil, *valere*
 to miss a mark ; *met.* to err, mistake. Again, *עָרַע* to
 shout for joy, in triumph ; to blow a loud blast with a
 trumpet, that is, to break the air and cause it to reverberate,
 as it were to make it ring again ; all the people *עָרַעוּ* shall
 shout with a great shout, *עָרַעוּ* a noise in Hithpael. * Lastly, *בָּרַךְ* prop. to bend or bow the
 knee as in worship, † saluting, ‡ or taking leave and
 farewell of any one in a good and contrary sense, *bene-*
optante vel imprecante, like *valeo* in latin ; as, *mi frater*
vale ; || *valeant*, *qui inter nos dissidium volunt* ; ||| *stultus*
est Deus, ut nullâ hominum charitate teneatur, valeant ;
 In some such sense as this last Job's wife bid him curse
 God and die, to quit his integrity and belief in him ; as
 like *benedico* & *maledico* to speak well and ill of, to
 bless and curse. Many verbs in all languages have a
 contrary sense, when the action is double in its force ;
 thus in Greek, *ψύχω* prop. to blow, breathe, to dry and
 make cold ; but *ψύχω* to make hot, warm, prop. to ani-
 mate : Hence *ψύχη* the animal soul, natural life or breath.
 Dictionary writers are not careful enough to put down
 first the natural and proper signification of words, and
 then the figurative ; but very often put the figurative first
 absurdly : Thus, *contumelia* (1) a haughty speech, saith
 Ainsworth ; whereas he ought to have said, (1) any
 swelling or rising, as of the sea and people in rebellion,
 to which it is applied by Cesar, *||* from *cum* and *tumere*
 to swell one thing with and against another ; *met.* haughty
 foul language and behaviour, injurious treatment.

* Josh. 6. 4. † Ps. 95. 6. ‡ 2 K. 4. 29. || Cic. Q. fr. 2. 6.
 || Ter. * † Cic. N. D. 1. 9. *||* L. 3. 13. L. 7. 10.

all Lexicographers perhaps the Hebrew have shewn the least skill and attention. Another defect in Dictionarys is not pointing out the difference of synonymous words, as in latin, *selo* and *nosco* ; *sumo*, *capio* and *tollo* ; *amo* and *diligio*.—which can be come at only by attending to the radical or proper Idea : Littleton's is a very valuable Dictionary for derivation.

The author of nature, as observed above, hath established a great participation between the order of things, a very wonderful analogy, and yet a real and proper distinction ; or to speak in the style of the Poet, Jupiter hath let down a chain from Heaven to Earth, connecting all things together in one bond of union : Hence we may apprehend a very deep secret in nature, that a language need to consist but of very few Roots, perhaps less than two or three hundred ; which again may be branched off to more than so many thousand by servile letters, that keep up like the establishment in things a real distinction, and prevent confusion equally as if all were independent and bore no affinity.

You see then, that in forming Branches from a Radix, letters, especially the Vowels, are added or changed ; and in tracing them must be thrown off, in order to come at the Radix and the true meaning. If we take this clue in our hands, it will lead us through most of the mazes in language, and open to us such a view of things, such a perspicuity and precision in our Ideas, as otherwise are unattainable. In this manner therefore, by prefixes, affixes, or Insertions, from a Verb as the Root are derived Verbs, Nouns and Participles ; again, from derivatives, other derivatives. Nouns descend from a Verb chiefly by the Tenses, that is to say, the Present and Perfect ; oftentimes also from the Mood, especially that called Transitive or Hiphil. Thus for instance

stance in Latin, from *erro* come in the present Tense *Erro* a wanderer, *erratio*, a wandering ; *error* in a transitive sense, that which occasioneth or maketh to wander, namely, a Maze or Labyrinth ; but *erratum* in the Perfect, the thing erred, the mistake itself ; so in English *Straw* of *strew*, and *street*, where things are strewed ; *thought* of *think* : In Greek, from *γραψω* to engrave and write come *γραψις* writing, *γράμμα* that which is written, *γραμματίον* that wherein the writing is contained, as a *Book*, *Table*. Observe, in Latin and Greek, Nouns in *on*, *um* generally refer to place, as *pomarium* a place where trees are planted, an orchard ; *regnum* a kingdom where the King *regnat* or *regit*. In living languages the Noun, Verb and the significations of similar words are often distinguished from each other in the pronunciation only, by a change in a letter of the like organ, or by the accent ; thus in English, *use*, to *use* ; in the Noun *s* preserveth its own sound, but in the Verb it is changed into *z*, as if wrote, *uze* ; so *abuse*, to *abuse* ; *refuse*, to *refuse* ; a *record*, to *record* ; *present*, to *present* : In the last instance the Noun hath the accent on the first, and the Verb on the last syllable ; so a *desert* from the latin *desero*, *desertum* to forsake, a forsaken place, a wilderness ; but *desert*, a reward, from *deserve* : Sometimes the accents in Greek answer this end, as *κῆδος* honour, *κῆδος* dishonour ; but the Hebrew points are mostly applied to this purpose.

Thus far we may seem to tread on common and sure ground ; but in our next step we shall be thought perhaps to go out of the way a little, in the consideration of derivative Verbs.

As to the reducing of compound Verbs in Latin and Greek, which are one kind of derivatives, to their simple or Roots, this may be unnecessary ; because it is done, though

though not fully nor always accurately, in all Dictionaries : But it may be of use to take some notice of many simple Verbs, which though they appear plainly to be derivatives, yet are scarce ever considered as such by Dictionary-Writers ; of this kind I would consider 1st. all those Verbs, which carry a transitive and frequentative sense : 2dly. such Verbs as retain in them one or more Consonants alike, in the nature of radical letters, and differ only in some variation by Vowels, provided the analogy in sense can be made out ; otherwise the similitude of letters ought to have little weight. Thus in Latin, from *pendeo* to hang up, *pendo* to weigh, in a consequential sense ; so *rego* to rule from *regno* to be a King, to reign ; *lego legas*,—to make choice of a fit Person for an Embassy, from *lego legis* to pick and choose ; and as a consequential action, *ligo* to bind, tie together ; *molo* to grind, *mola* a millstone, that with which you grind ; *moles* some large, heavy body like a millstone ; *molior* to heave, stir a large body or quantity of matter, *met.* to attempt, undertake some great affair ; *mollis* soft ; *mollio* to soften, as it were, a consequential action of *molo* to grind ; where the doubling of *l* serveth as a deflection : *Quatio* to shake, consequentially from *cudo* to strike, and progressively *cado* to fall, also *percutio* to strike through, by a change in the cognate letters, *c* and *q*, *t* and *d*. Again, from *paro*, properly to pair and put things in order, *paria cum paribus*, in a translated sense cometh *pario* to beget and bring forth, as it were, producing a likeness, *parem* your equal ; also *pareo* to obey, which is to observe such a fitness and parity of behaviour, attend to the relation of things in such a manner, as that order and regularity may be kept up in the World : From *maneo*, to rest upon and stay, in a transitive sense, *manus*, that which stops and supports, as,

M

the

the hand, a band of men ; again, from manus, *minus* little, id quod manu potest contineri, a *handful* ; and *comminus*, i. e. cum manu, hand with hand ; from minus to be little, *minuo* to make little : From manus too perhaps came *minor* to hold the hand up in a threatening posture, *to menace*. Here are offered a few hints for tracing Branches in Latin and Greek, which the Reader may himself easily improve, if they should meet with his Approbation. Indeed it must be owned, that the derivation of words cannot be extended through Latin, Greek and modern languages, with that regularity and satisfaction as might be wished for, occasioned very much by a confusion in writing according to pronunciation ; though I am inclined to believe, that if these hints be thoroughly considered, together with the Doctrine of letters in part the first, * Etymology may be carried to a much greater length and certainty than hath ever been suspected. The English language, notwithstanding it hath been thought to be very expressive, and perhaps deservedly thought so, above most European languages, appeareth extremely arbitrary and equivocal ; being in a manner a composition of all languages. Arts and Sciences have borrowed their Terms chiefly from Greek and Latin : Hence even in that Science we are mostly concerned with must be sought the true meaning of those appropriated expressions *Trinity*, *Blasphemy*, *Resurrection*, *Ascension*, *Sanctification*, *Divinity*, *Theology*, and even *Religion* itself. I say appropriated and sacred names ; inasmuch that whoever through wantonness or through a worse motive shall apply their sense to common purposes must deservedly be looked upon as pedantic, absurd and impudent.

Varro's words with regard to the difficultys in settling the

the latin tongue are very expreis, " quædam ideo sunt obscura, quod neque omnis impositio verborum extat; quòd vetustas quædam deleuit: nec quæ extat, sine mendo omnis imposita: nec quæ rectè est imposita, cuncta manet; multa enim verba, littereis commutateis sunt interpolata: Neque omnis origo est nostræ linguæ è vernaculeis verbeis; & multa verba aliud nunc ostendunt, aliud ante significabant—and again; sunt tripartita verba, quæ sunt aut nostra, aut aliena, aut oblivia." * There is something to our purpose in Herodotus very curious on the Migrations of the Pelasgi, which will in some sort account for the changes in Latin as well as in Greek, and shew the origin of both to be from the East. " It may be inferred, saith he, from certain circumstances, that the Pelasgian tongue was the same with that in use at this time among the Pelasgi, who inhabit the City Creste beyond the Tyrrenians, that is, Tuscany; who heretofore were neighbours to the People now called Dorians, at that time inhabitants of the Country at present named Thessaly and Placia; as likewise many other Towns, which by changing their Inhabitants have since changed their Names: We may therefore conjecture, that the Pelasgian tongue was originally Barbarian, and that the inhabitants of Atica, as being of Pelasgian extraction, when they came among the Hellenes lost their own language; but that of the Hellenes remained unaltered. † Here Herodotus seemeth to fall short in not telling us who the Hellenes were, and in supposing that their tongue underwent no change: But perhaps Thucydides may help us out, who ‡ supposeth the name Hellenes arose from Hellen, son of Deucalion, who and his descendants in their migrations from the East settling

M 2

first

* In the beginning of his Treatise of the Latin Tongue.

† L. 1. 57. ‡ L. 1. 3.

first at Phithiotis in Theffaly became so powerful as in time to give the name of Hellenes to all the Inhabitants of Greece; which before were called Danai, Argivi and Achei, as is evident from Homer, by whom those only who came to Troy with Achilles from Phithiotis are called Hellenes." Plato § hath fallen into a very extraordinary concession, with respect to the Greek language, "that many Greek words are so extremely confused by writing, particularly in Poetry, as to render their real meaning quite uncertain; and that as to *πρῶτα καὶ ἀρχηγὰ ὀνόματα*, which stand as the Basis and ground-work of other names since framed by Men, they and their proper signification must be sought for among their elder neighbours *τῶς βαρβάρους*, not Barbarians in our sense of cruel, ignorant men; but Foreigners of the East; * who, saith he, received their language from God:" which surely can be spoken of no people with so much propriety as of the Hebrews. A very false notion of the Hebrew language hath been taken up by such as consider it not in the view of Analogy, but learn to construe it merely and slavishly by the Points as Boys do Greek and Latin by a Lexicon, that it is of very indeterminate and uncertain meaning; because, say they, each word hath variety of significations: Whereas were they to consider each Radix as carrying but one proper sense or Idea, though applied to many things on account of some apparent, or real similitude of action or quality, it would soon convince them, that what they before misapprehended as a defect in the Language, is the very means of its conciseness, certainty and perfection: *Antiquæ hujus linguæ elegantiam & utilitatem prædicare idem fere esset ac soli*
facem

§ In Crat. * Herodotus interpreteth *βαρβάρους* by *ζῆντοι, ζῆντες γὰρ ἐκάλειον τῶς βάρβαρους*. L. 9. S. 11.

facem accendere. † There are three particulars, which make very much for Etymology in Hebrew, and may serve as a fit introduction to what we have to say on that point.

First, The equal division of the Alphabet into eleven servile and eleven radical letters may naturally tempt one to look for greater, if not a perfect consistency in the usage of words, and more certainty in their derivation than in any other language whatever.

2d. The Hebrew Lexicon writers consider every Radix to consist of three letters, as used in the perfect Tense of Kal; but then as in imperfect Verbs letters are often found dropped or changed in the Bible, they direct to look for the Radix in the Lexicon with ם or ן pref. ם or ן inserted, ן aff. or the last letter doubled; and Verbs, which differ from each other only by these Variations, and fall into each other's signification or manner of conjugating, such they name and refer to as *affinia verba*. Take for an Instance צר צר צר נצר what affinity these words are thought to bear to each other you may see in Buxtorf; and that they are related to one another, or rather, that the first is the Radix and the others are Branches must appear very evident upon a little consideration. 1st. The proper sense of צר when an Adjective is *angustus, strictus* narrow, strait or confined, as, מקום צר ‡ a narrow place; as a Verb in Kal, to be in straits and difficultys, § in Hiph. to put into straits and difficultys, to press, oppress, confine within a narrow compass, so to besiege; מצרים a prophetic name of the Egyptians, who were the oppressors of the Israelites: Justin saith the first King of Egypt was Vexoris, which is in latin exactly what מצרים is

† Walt. pref. orient. ling. See also Erpenius on the Elegance of the Hebrew above Greek and Latin in his Oration de Lingua Heb.

‡ Num. 22. 26.

§ Judg. 2. 15. 10. 9.

is in Hebrew ; Mizraim was son of Ham, the Progenitor of the Egyptians. * 2d. צָרַר to bind or tie up any thing ; צָרוּר that which is tied up, a Bundle, little parcel, as a purse of money : 3d. נָצַר to preserve, guard, keep i. e. to be confined within strict bounds : Lastly, יָצַר to form, properly as casting any thing in a mould and hammering it, like a Smith or a Potter ; † *met.* to imagine, think ; thought, imagination.

3dly. Seven of the serviles are by the Hebrew Grammarians called נוספות paragogic, namely, האמנותי, and from this word, Hemantic. Two of these letters, נ & ה, when added to a Verb, that is to say, נ to the 3d. perf. plu. perf. also to the 2d. and 3d. plu. fut ; and ה to the 2d. perf. perf. are considered merely as paragogic ; though surely they should rather be considered as carrying an Emphasis, some degree of amplification at least, as hinted in part the second. ‡ Thus, “ that thy days יארכו may be prolonged, ” †† that is to say, very much ; whom נתתה thou thyself gavest ; ** though ה may here perhaps be affixed as in the accusative case, with אשר, according to rule the third under אשר in part the second : *† Other letters besides ה and נ are sometimes looked upon as paragogic. The use of the Serviles with the Noun for Gender, Number, Prepositions ; and with the Verb for Person, Number, Gender, Mood and Tense, is explained at large in the second part : We shall now attempt to shew another application of those serviles called Hemantics, to the purpose of deflection : But here it may be necessary to bespeak the Hebraist's candor and forbearance, that though a confessedly new scene of things be offered to his view, yet not to slight them upon the first, much less as those *addicti jurare in verba magistri* men of a party are apt to do, without seeing

* Gen. 10. 6. † 1 Ki. 7. 15. Isa. 44. 12. 29. 16. ‡ p. 77.
†† Exod. 20. 12. ** Gen. 3. 12. *† p. 47.

ing things at all, but to take a second and third view; and if after a mature examination they shall be found mere fancies, then to reject them in the manner they may deserve.

ה affixed and prefixed.

בלה to wear out with being old, by being rubbed, to consume; as I should conceive, from בלל to mix one thing with another in a confused, destructive manner, to confound; hence again,

הבל to vanish, to be in no durable, constant state.

המה to be tumultuous, much moved and agitated, *met.* to rage; *Hiph.* to make tumultuous, to put into disorder, disturb and discomfit. * Hence המה or הם they, המון a multitude, tumult, ים and ימם the sea, תהום the great deep, מים water, each being a tumultuary body, liable to great agitation; and again, יום day, the time of bustle and hurry, in a civil and philosophical sense.

ה inserted

בהל to be disturbed, to be in a fright or consternation; a consequential sense or an attendant of בלל to confuse.

א prefixed.

אדם man, the human species; so called from the matter of which he was formed, namely, the dust of אדמה, where ה final is a deflection. אדמה signifieth properly, saith Buxtorf, *terra culta, ground that is cultivated*, whose mould is of a reddish colour, such as garden mould, the finest and fittest for Vegetation; from the verb אדם to be red, of the colour and nature of blood. Now nothing can be plainer than that either the Verb

אדם

* Exod. 14. 24. Josh. 10. 10.

אדם is a derivative from דם the blood, or that דם is from אדם; let us suppose the former, and that the א pref. is a deflection. Whence then can we trace the noun דם so naturally as from the root דמה to be like, conformed to; *Hiph.* to assimilate, make like? Hence again another noun דמות likeness, an Image; where דמות seem to stand not as a mark of the plural, but rather as a deflection. Can any single word or indeed a number of sentences convey a more exact Idea, what is the nature and property of good blood than this Verb דמה to be like? doth it not teach us, that good blood, fit for circulation and the functions of life, is that whose parts are all similar, of a proper consistency and colour, namely, of a due redness throughout, without sizzlyness, blackness, or any other incongruity? Blood is in Scripture stiled *the life*, and we see it to be so in fact; all animals die presently under the loss of it: Time and disease too in the human species bring on death sooner or later by an attack upon the blood. Again, from דמה to be like is derived another Verb דום to be still, quiet, silent — in a consequential sense; for where there is similitude, conformity and agreement, there of course can be no resistance, no disturbance, but compliance and quietness; all will be still and easy like the gentle, chearful flow of the blood in a sane state. “My soul, saith the Psalmist, * *waiteth still* upon God;” is conformable to his will and disposal: From דום is דומיה silence, יה being a deflection.

איד a vapour, mist, metaphorically, *distress, misfortune*; יד the hand, also a causeway, leading down to a river's side: These two nouns I would consider as coming from the Verb ידה jaculor, jacio, projicio, properly the position and motion of the hand in throwing a stone

or

* Psalm 62. 1.

or dart; *Hithpael* to strike the hands together, to join, shake hands, as in the action of giving thanks, of receiving and praising a friend, of acknowledging a fault; *ago gratias, laudo, confiteor*; hence *תודה* confession with the *Hithpael* formative *ת*; also *רוד* with the radical *ד* doubled as a deflection, *beloved, a Friend*, one who is taken familiarly by the hand; *רוד* in *Hiphil* one who maketh another beloved, as it were, taking him by the hand and introducing him into acquaintance and friendship: The true meaning of *איד*, then as a noun in *Hiphil* from *יד* is that, which *casteth out, putteth forth, causeth to spring forth, in vegetation*; of which vapours and mists are one great cause and aid. In like manner I would derive other Nouns and Verbs, beginning with *א*; such as, *אבן* a stone, which is fittest and of most eminent use in building, from *בנה* to build; *אפן* a wheel, from *פנה* to turn or face about, to look here and there, so to prepare; *אצר* to treasure up, from *צור*; *איש* man, of more energetic sense than *אדם* *homo* or *άνθρωπος*, like *vir* and *αὐτός*, which are relative to the mind and internal powers rather than the body; Hence *איש* is applied to all males, to men of virtue and religion, in contradistinction to *אדם*, and even to God himself it is applied; from the Verb *יש* or *אש* to be; so *אש* fire which is as it were the substratum of being, or at least of power and force in all living substances; *אש* is perhaps in *Hiphil*, that which causeth to be; so *אשה* *fundamentum*, *אשה* *essentia, substantia*; but *אשה* woman, the *She*, a Noun in *Kal*, without *י*; For the Female is not the Cause of Existence.

א inserted and affixed.

ראש the head of a man, the top of a tree or mountain. Hence it is transferred to express the first in rank, as,
 N *Magistrates,*

Magistrates, Governors, Ancestors, * and with the designation of *אֵל*, *אֱלֹהִים* precedence in time and order, the origin, state and condition of a thing, being the reverse of *אֲחֵרִית*. Thus, "the Lord blessed the *latter end* of Job more than the *beginning*, the latter part of his life more than the former: † The fear of the Lord is the *beginning* of wisdom, ‡ as it were the first step in the journey to divine knowledge and obedience, for the completion of it is love, as saith the apostle, *fear hath torment, but perfect love casteth out fear*: The *beginning* of Nimrod's Kingdom was Babel and Erech and Accad and Calneq," that is, it consisted originally only of those four citys: ** *רִאשִׁית חִכְמָה* the rudiments of Grammar: *בְּרִאשִׁית* a title of a book in the Cabala, treating of Elementary bodys; and some such sense it should seem to carry in the first verse of Genesis. Different have been the opinions of men concerning its meaning here: Some would understand it to relate to the second Person in the Trinity, the Son of God, by whom it is often said in the New Testament, that the heavens and the earth were created; others would render it thus, the *Alum in the chief Essence*, understanding by it the Trinity in Unity: But not to take notice of other objections which lie against these interpretations, let it be observed, that *אֵל* is evidently and often applied personally, as, *high Priest, Magistrate*; but not *רִאשִׁית*. Suppose then some such translation as this were given it: *On or concerning the original of things*, standing as a subject of the history; as if Moses had said, "I write of the elementary state and production of things and men. God created the heavens and the earth, when the earth was shapeless and void"—†† or thus; in the origin of things

* Ezra 7. 5. Lev. 28. 45. † Job 42. 12. ‡ Prov. 1. 7.
 ** Gen. 10. 10. †† Construing † pref. to *אֲחֵרִית* and that to
 as in ch. 3. v. 6.

things when God created the heavens and the earth, the earth was shapeless and void—*ἄχρη* in Greek hath much the same sense, as *ראשית* in Hebrew. "The Angels, saith St. Jude, which kept not *ἀρχῆν* their first or original state"—*אֲרָכָה*, saith St. John, in the origin of things was the Word, he existed at the time of the creation. Again, *מראשית* a noun in *Hipbil* with *מ* prefixed, something which is the stay or support of the head to raise it up, as a *Pillow*; *ראשון*, an adjective with *ו* a deflection, *primus* first, former; *בראשונה* at first, in the manner of an adverb: But why after all is the head named *ראש*? whence can we discover any reason of this name except in the Verb? but *ראש* is never used as a Verb. Suppose then we consider *א* as an insertion, and the noun to be a derivative from the Verb *ראש*; which signifies to be in possession of any thing, to obtain, succeed, come to an estate or inheritance by thrusting out or dispossessing another, as the Israelites obtained the land of Canaan; or simply to possess, inherit; *Hipbil* to give possession, cast out, cause to inherit; * *מחשבות* *cogitatio*, deep thought, that which drives out every thing else, and takes possession of the whole man; *חירש* or *חירוש* new wine, so called perhaps from its fermenting and intoxicating qualitys: From *ראש* again in a consequential sense come *רש* and *רשע* to be poor, *Hipbil* to impoverish, make poor. Now then to come at the son of *ראש*, Is not the head the first and grand possessor? It is the seat of the senses, and perhaps of the rational faculty itself; for God, it is said, breathed into man's nostrils the breath of Life. The head is the contriver and projector in all acquisitions; the principal spring of human actions, and the support of all power. In a sense somewhat similar to the Hebrew is derived

N 2

the

* Exod. 34. 24. Jud. 11. 24.

the Latin *caput* from the Verb *capio* to take, receive; or from the adjective *capax* to be of capacity, capable. From this derivation we may be able to see another application of ראש, namely, Poison; which in a very eminent manner and in a very short time diffuseth itself through all parts of the body, gaining as it were, irresistibly entire possession, and expelling life. If analogy of letters and meaning should not be thought sufficient to justify this derivation of ראש, then let its usage for *pauper* in the sense of ריש have some weight; * and the dropping of א in רישון first, for ראשון; also in מרשית † for ראשית. We have frequent instances, where the letters י ו א are dropped, or changed, and *affinia Verba* fall into one another, yet as it should seem, not from any mistake in the writer, but rather from such letters not being considered as radical, nor the words unrelated; and in some sort perhaps this was done with design to lead the Learner up to the Radix. Thus it happeneth with בור, באר and ברא; בוש, יבש, and באש; קרה and קרא; נשה and נשא; מלך, פלג, and many other words. The signification of באר as a verb is to *explain, make clear, and perspicuous, to comment upon*; ** in respect to which last sense the whole book of Deuteronomy is nothing more than a comment or remarks upon some select Topics and Facts related in Exodus and Numbers: As a Noun באר signifies a *well of clear spring water*. בור is generally used as a Noun, signifying a Pit, Dungeon, the Grave; some empty place, without Water: But sometimes it falls in with באר; †† in Eccles. 9. 1. it is a verb. ברא likewise †† falleth in with the Hiphil sense of ברר to be pure, clean; *Hiphil* to clear, make clean, as by rubbing, scouring and every kind of secretion

* Prov. 13. 23. 6. 11. † Job. 8. 8. † Deut. 11. 12. ** Hab, 2. 2. and Deut. 1. 5. 27. 8. †† as in Lev. 11. 36. 2 Sam. 23. 15. Prov. 5. 15. Isa. 36. 16. †† in Josh. 17. 15, 18. Ezek. 21. 24. Psal. 5. 12.

secretion and separation ; so to distinguish, separate and choose one thing or person from another ; *separo, eligo* : Hence therefore we are naturally led to conclude, that בור, ברה באר and ברא are derivatives from בור. ברא is referred by Buxtorf to ברר ; and באר to ברר. There is the adjective אביר *robustus, fortis* strong, valiant ; which may very properly be considered as a derivative of ברר. For who doth not see, that strength in the natural and moral world is intimately concerned with purity, and weakness with impurity as cause and effect ? to be strong in body and mind you must be free of every disorder, and pure from all sin ; as saith the Poet.

Orandum est, ut sit mens sana in corpore sano.

So again the noun and verb אבר *ala* the wing of a bird, and to fly, because the wing can no otherwise support the bird in the action of flying than by fanning the air, by that as it were rarifying, and giving it motion and strength.

Buxtorf observeth of בוש and יבש *hæc duo verba formas inter se confundunt*. בוש signifies to delay, tarry, stay or stop ; * also to be abashed, ashamed, to blush ; *Hipbil* to abash, make ashamed—in which action the blood is, in a manner, retarded and stopped in its motion ; standing for some time fixed and occasioning a redness in the Countenance. From בוש, in a consequential sense, יבש to be dry, to wither ; which is occasioned by a stagnation of juices, or want of their due motion and circulation ; as is also, to putrify, stink, the signification of באש ; which therefore should likewise seem to be a derivative from בוש : So ירא to fear from ראה to see, apprehend or conceive ; and in like form many others. לאט saith Buxtorf *affine est verbo* לטום to hide, wrap up as a Person doth his face with a mantle, or veil ; So צאל to צלל :

* As in Exod. 32. 1. Judg. 5. 28.

צור : In Callasio צור *collum*, and its diminutive *collulum* stand under the root צור.

There are some very extraordinary instances of the dropping, changing and adding the vowel letters ; א dropped in בוא * ; so in Gen. 30. 11. בנר perhaps for באנר : Again, א is dropped in יצא for יצא ; Jer. 52. 15 ; ה is changed into א in חרה Hol. 13. 15. אהא Isa. 21. 12. ארה is referred by Callasio to חרה ; חנה to חא ; ירה to ירה ; and זיה to זיה ; דאח to fly and dart upon the prey, perhaps from דח ; איה to איה ; איה idem quod איה. The reason for the frequent dropping of letters, particularly ו and נ in the plural number, perhaps it is impossible to assign ; we must be content to take the language as we find it : But let me ask without giving offence, why might not Euphony and Pronunciation have some influence in many variations even in Hebrew, especially on occasions where no confusion was likely to ensue ? I urge nothing with regard to mistranscribing ; notwithstanding it must be owned there appear to be some errors of this kind, though none in any points of consequence.

Thus much for the vowel letters, called, ווה ; which to me appear to be of great use in derivation ; and, א being cognate, might be subject to great change and alteration : It may be proper next to say something of the other Hemantics, particularly, נ and מ ; which seem often to be prefixed and affixed, and sometimes even inserted as deflections.

נ and מ prefixed.

נביא a Prophet, that is, one introduced, initiated in holy things, and for that purpose entered into, inspired

* 1 Sam. 25. 8. באנו for בני ; Ki. 21. 21. מבי for מבי ; Job 1. 21. Deut. 28. 57.

by God ; from the Root **בוא** to enter, go into, *Hipbil*, introduce, bring.

נבל to fall and wither as leaves and fruits under an undue mixture of heat and cold, affecting the juices ; from **בלל** to mix so as to confuse and destroy : Hence **מבול** a flood or inundation, a Noun in *Hipbil* with the formative **מ** ; that which is the cause of great confusion and destruction, involving things in one common ruin.

נפל to fall down as by a slip of the foot, to fall off ; hence **נפלים** Giants though rather in wickedness than in stature, men who fell off from the worship of the true God : *Hipbil* to make to fall, throw down, cast into. This Verb **נפל** I would suppose to come in a consequential sense from **פלה** to be separated ; *Hipbil* to separate, disjoin ; so **פלל** *separo, disjungo, met.* to think or consider of a thing in private ; *Hithp.* **התפלל** to pray unto God, that is, to withdraw and separate oneself from Public, or the things of this world, and fall down before him. Again, **נפלא** something wonderful, miraculous, by which a person is *struck down* as it were with astonishment ; from **נפל** to fall, or in the metaphorical sense of **פלל** to think and consider ; **נפלא** something by which you are thrown into deep thought, consideration and surprize. **נ** prefixed seemeth to imply a passive sense in these instances, and perhaps so in every instance, even where the Verb is considered as deponent.

From **נגן** to be a protection to cometh **נגן** a shield, that is, a means of protection ; and as a Verb, to deliver into the protection of another ; also to protect. * In like manner I would derive **נלך** a King, that is, a Guide, Leader or Director in matters of State, the *Hipbil* sense of

* Gen. 14. 20. Prov. 4. 9.

of הָלַךְ or יָלַךְ to go ; so again, with א inserted as a deflection, מַלְאֵךְ a Messenger, an Angel, one who bringeth tidings, or giveth directions to another how to proceed ; an efficient cause of motion both in the natural and spiritual world : For the Elements, Fire, Light and Winds are the Agents or Angels of God for our good and punishment ; in which sense any one may very properly pray unto God—“ give thy Angels charge over me to keep me in all my ways ”, * though scarcely in the sense of the Church of Rome. מַלְאֵךְ is often applied to that divine Person in the Deity, who is our spiritual Guide and instructor, the Son of God, that brought glad tidings and instructions from Heaven to mankind. Thus the Hebrew word מַלְאֵךְ cometh very near in sense to the Greek word ἄγγελος a messenger, from ἀγγέλλω *nuncio*. Lastly, with ת af. as a further deflection, מַלְאָכָה work, properly servile or dayly work ; business by which the things of this world are carried on and continued in operation. These two last words are in the Lexicons placed under מָלַךְ as carrying the sense of sending, and sent passively instead of actively ; but there is no such root as מָלַךְ in Hebrew from whence to derive these words ; neither doth this seem to give their true sense, which can be discovered by no derivation so well as from הָלַךְ. Observe, a Verb derived in Hiphil from another in Kal may itself be used in Kal and anew in Hiphil ; thus is used מָלַךְ to reign, that is, to manage and conduct the affairs of the public, to keep things going on quietly and peaceably, from הָלַךְ to walk, go, or move on gently and smoothly like the flowing of water, or any thing swimming upon it, to which it is often applied ; † *Hiphil*, הִמְלִיךְ to make to reign, to appoint another to be King. ‡

* A Prayer in the whole duty of man.
Gen. 7. 18. 8. 3.

† 1 Sam. 11. 5.

‡ as in Ps. 104. 10.

מִנְחָה an offering to God, and a gift or present to man, that is, a means of rest, quietness or pacification, from מִנַּח to be at rest, as a stone or any thing upon the ground, *Hiph.* to make quiet, to place at ease : * Hence with מִנַּח aff. a deflection, *met.* מִנַּח to comfort, and to repent, which setteth the mind at ease, and appeaseth the anger of God.

מֵצֵא to find, that is, to cause to come forth, to bring out, from יֵצֵא *egredior*; so in Lat. *invenio* i. e. *in* and *venio* to come upon. מֵ prefixed to Nouns often hath reference to *place* like the termination *ov, um* in Greek and Latin. Thus, מִזְבֵּחַ an altar, that is, the place of Sacrifice, from זָבַח to sacrifice; מִזְרָח the East, that is, the place of sun rising, from זָרַח to rise; מַבְוֵא the west, or place of the sun's entrance; מַסְתָּר a secret or hiding place, from סָתַר to lie hid, be in secret: Hence will appear the true sense of the word *μυστήριον, mysterium, mystery*; which in vulgar acceptation hath no meaning at all, but is thought to imply a thing absolutely in itself unintelligible, something above the reach of human understanding; in short, an object of belief only without any degree of conception, or knowledge. The Hebrew מַסְתָּר is often used in the old testament, though never rendered *mystery*, but a *secret place* in manner of a cave or Lion's den. "The wicked, saith the Psalmist, † in *secret places* murder the innocent; he lieth in wait *secretly* as a Lion in his den: Can any hide himself in *secret places*, that I shall not see him, saith the Lord"? ‡ The Latins and Greeks used the word *mysterium* and *μυστήριον* for any ceremony, festival, doctrine, or institution in their religion: thus they had *mysteries* of their particular Gods and Goddesses, as the *mysteries* of Ceres and of various

O

other

* Gen. 2. 15.

† 10. 8. 9.

‡ Jer. 23. 24.

other Deitys. Ceremonys and Festivals, observed in the heathen worship, were called mysterys, because they were celebrated and taught in privacy, in secret apartments; into which they, who desired it, were initiated with certain rites, as by washings and other preparations: This act of initiation is expressed in Greek by the Verb *μύω*; whence the noun *μυστήριον*, the *place, secrecy, ceremony* or *doctrine*, into which men were initiated. The first design of these mysterys or religious institutes was the promotion of virtue and the happiness of human life, as is intimated by Cicero; * but whatever some might be, it is certain most of them were mysterys of iniquity, nocturnal revellings and debaucherys; to which the Apostle may be thought to allude, when he advised the Romans † “to walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.” Thus neither the Hebrew *מסתר*, the Greek *μυστήριον* or the Latin *mysterium*, nor doth *mystery* in English signify any thing unintelligible; but only some secret place, some part, point or ceremony of religion, not obvious indeed and laid open to common view, not subject to vulgar notice and use; yet upon proper occasions, and by proper instruction communicable to those, who were desirous of such communication: So it is common to call the secrets in any trade, which are made known to those only who are brought up in it, the mysterys of trade. The word *mystery* is used in the communion and baptismal service in the sense of symbol ‡; and in the new testament it is applied to express the secrets of God therein revealed to mankind. Thus saith Christ to his Disciples, “to you it is given to know the mysterys of the

* In his 2d Book de ligibus 14. † Rom. 13. 13. ‡ Exhort. at the table and the 1st prayer in Bap.

the kingdom of heaven : " Observe, Christ saith, to know the mysterys — therefore mysterys are not things unintelligible, not knowable. It is very remarkable, that in almost every place, where the word mystery is used in the New Testament, some word is joined with it expressive of its implying something intelligible ; thus, " I would not, Brethren, that ye should be ignorant of this mystery — * God hath made known unto us the mystery of his will — † Great is the mystery of godliness. " ‡ Here St. Paul comprehendeth the great doctrines of divine revelation from the birth of Christ to his assumption into heaven under the word *μυστήριον* mystery, signifying by it, the scheme, plan or system *συστήματος* of the true worship in opposition to false, the heathen worship ; the mystery of godliness in contradistinction to the mystery of iniquity.

The Hebrew Lexicon writers sometimes hint at the usage and derivation of Words by a transposition of Letters, and a change in those of the like organ : Thus, *מֵאֵד* *maš*. *מֵאֵד* fem. with a change of *ד* into *ת* ; *נִשְׁבַּח* *affine est verbo* *נִשְׁבַּח* saith Leigh ; so *שָׁפַן* is referred to *סָפַן*, and this again to *צָפַן* ; *זָבָה* old age, the state of infirmity, to *זָבַב* *infirmus* ; *סָפַל*, to *פָּסַל*. This manner of deflection, or rather perhaps accidental alteration might easily take place in languages written as pronounced, and though it should be admitted as really happening sometimes in the Hebrew language ; yet is it seemingly not so distinct a method as that of the Hemantic letters, nor but sparingly made use of, and should therefore be received with caution : But if you trace the Hebrew language, in which every radix is to be considered as a definition or exact description, by the hemantic letters, you may proceed with great

O 2

cleaness

* Rom. 11. 25.

†. Ephes. 1. 9.

‡ 1 Tim. 3. 6.

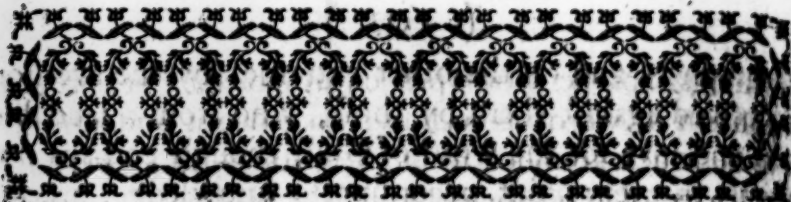
clearness and safety; or at least with greater clearness than in following the common Lexicons, and with more safety than by decompositions, which is a method of interpretation extremely confused and licentious; Yet I will not pretend to say, there are no compounds in the hebrew language; many proper names are evidently and confessedly so! But then to view all Appellatives and Verbs in this light must appear very dangerous and absurd to any one, who shall consider the nature and structure of the hebrew language. Imperfect Verbs can surely with no propriety be looked upon as compounded, whatever may be the case of the perfect; some of which do indeed seem to be composed of two imperfect Verbs, or at least, to be somehow related to them in their signification. I could give several instances in a way perhaps that would be very striking; but I forbear for fear of appearing fanciful, or bringing the least reflection upon a language, in which are contained the oracles of God; and if any of the above remarks should seem to have so much as a tendency that way I desire that all the contempt may retort upon myself, and the divine word to stand with all mankind in the highest estimation.

I might here subjoin properly enough some observations on the difference of writing many hebrew words used in the same sense, and on the absurd application of the points in a grammatical view, were I not deterred from doing it on one extreme by the unreasonable attachment some men shew to the Points in looking upon them not merely as of use in Pronunciation and ready construing, which would be allowable enough, but in contending for them as coeval with the language, as divine original and constituting its Grammar and orthography;

thography; and on the other extreme, by the aversion conceived against them by those, who from a laudable zeal and love for the word of God, though perhaps not strictly in every point according to knowledge, are for allowing of no variations in the hebrew language to be owing to Euphony, Pronunciation, Mistranscribing or any other cause but what is rational though not discoverable by us at this distance; lest falling in between both Parties I should find myself under some difficulty of escaping amidst two fires: I proceed on therefore to the next dissertation, wishing both parties to yield a little and heartily unite in advancing the study and knowledge of the Hebrew language.

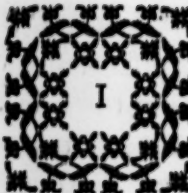


DISSER-



DISSERTATION the Third.

On S T Y L E,

N the two preceding dissertations we took a view of language in its several parts of simple sounds, letters and words; in this we shall take a view of the whole in sense and connection: And what can be more surprising and entertaining than the consideration of that variety in which the few simple sounds of speech are formed into words; and these again into sentences suitable to every subject in nature?

From a suitable application of language to every subject in nature ariseth the propriety of style; divided into the plain or familiar, the middle and sublime: But of most general use in all kinds of writing are the two first, the third being introduced on occasion only, to add dignity, and to awaken the Reader. For as observed by Longinus, * “the skill and excellency of a composition can be discerned only by a view of the whole; but the sublime, when properly applied, like lightning strikes in a single passage:” or style is the art of expressing

* S. I.

ing things in proper words properly disposed. For a proper disposition of words as well as choice ought undoubtedly to be much attended to in all writings, though not to that degree of refinement by rules laid down in Greek and Latin writers, and observable in some of those Authors; who seem in the harmony of their periods oftentimes to pay more regard to the ear than to nature and the judgement, that is to say, interrupt the depending parts of speech, and throw them so distant from the governing, so much out of the natural order of speech, that it must have been difficult even for a native immediately to see the sense: This is to destroy perspicuity, one great excellency in writing; nay so great an excellence, that if it be wanting, all other excellencies must stand for nothing. In the order and structure of words therefore the Judgement ought equally if not more to be consulted than the Ear. Now in consulting the Judgement the relative words should lie conveniently to each other, very much in the natural order of speech: But by natural order of speech it must not be understood as if the Nominative case should always stand before the Verb, the Accusative next, then the Ablative; the Adjective and Participle before, or with the Substantive; and in like order the other parts of speech. For the natural order of speech may be equally preserved, if other parts stand first in a transposed order; as the Ablative in this sentence—In the order and structure of words therefore the judgement ought equally if not more to be consulted than the ear, instead of this structure; therefore the judgement ought to be consulted equally if not more than the ear in the order and structure of words—“ In the beginning God created the Heavens and the Earth; or with the accus. first, the
 Heavens

Heavens and the Earth God created in the beginning"—“Of the tree, which I commanded thee not to eat, of it hast thou eaten?” * This is the structure in the original, more agreeable to the Ear and not less perspicuous to the Judgement than “hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat.” So in Job † “the good shall we receive of God, and the evil shall we not receive?” instead of, shall we receive good at the hand of God, and shall we not receive evil? “Itaque hæc vobis provincia, Quirites, si et belli utilitatem & pacis dignitatem sustinere vultis, non modo a calamitate, sed etiam a metu calamitatis est defendenda.” ‡ In this sentence the only word, which seemeth to stand unnaturally is *vobis*; which would stand better perhaps next to *Quirites*; and the sentence might be thus translated into English almost word for word: Therefore this Country by you, Romans, if ye would support the utility of war and the dignity of peace, is to be defended not only from calamity itself, but even from the apprehension of calamity. The following period in Ascham's School-master, || as indeed most of his periods, and those of Hooker deserve admiration, though differing somewhat from the modern structure: “But now commonly in the best schools in England for words right choice is smally regarded, true propriety wholly neglected, confusion is brought in, barbarousness is bred up so in young wits as afterward they be not only marred for speaking, but also corrupted in Judgement, as with much ado, or never at all they be brought to the right frame again.” This is a well turned sentence; “they cast them into the den of lions, them,

* Gen. 3. 11.
|| p. 7. Upton's Ed.

† 2. 10.

‡ Ci. pro Lege Manilia.

them, their children and their wives," * instead of, "they cast them, their children and their wives into the den of lions:" In the original it is thus; and into the den of lions they cast them, their children and their wives. Again, instead of he put me and the chief Baker in ward; "He put me in ward in the captain of the guard's house, me and the chief Baker." † Here the finishing of the sentence with one accusative case, and repeating it with the others afterwards not only is of use to render the sense immediately clear, but also to finish the period more harmoniously: So, when many nouns come before one verb, the structure will be neat and perspicuous, if one noun only be placed before the verb, and the others after it; thus, "what David did when he was an hundred, and they that were with him—‡ He went down to Capernaum, he, and his Mother, and his Brethren and his Disciples—|| The King rose up, and the Governor and Bernice and they that sat with him." § Many of our modern writers are not so careful as might be wished in the structure of their sentences agreeably either to the Ear or Judgement. Thus in Middleton, ** "St. Paul acquaints Timothy, that he had left Trophimus behind him sick, on his journey towards Rome; at a time when"—better thus, that on his journey towards Rome he had left Trophimus behind him sick at a time when—"I can give him such light into the origin of it, as will make him proud of it probably for the future, from a story that I have observed in St. Jerom, which shews it to be grounded on a Miracle." †† This is an exceeding ill constructed sentence, and it is difficult to know how to mend it; perhaps it would stand clearer thus, I can give him such

P light

* Dan. 6. 24. † Gen. 41. 10. ‡ Mat. 12. 3. || John 2. 12. § Acts 26. 30. ** Reflect. on the dispute between Apost. Peter and Paul, P. 20. †† Pref. discours. to the let. from Rome.

light into the origin of it from a story, that I have observed in St. Jerom, as will probably make him proud of it for the future; since the story shews it to be grounded on a miracle. "As if those sacred writers had expressly declared the sacramental bread to be God; which all Protestants deny, in that gross sense in which the Papists interpret it." * This sentence as it standeth is very obscure: If the words "in that gross sense" relate to "declared" they might stand better thus; as if those sacred writers had expressly declared the sacramental bread to be God in that gross sense, in which the Papists interpret it, and which all Protestants deny. "To be the most decisive proofs, that can be given of the truth of any Religion." † The words "that can be given" stand in the way of the Genitive case "of the truth" governed of "proofs;" the structure would be more natural thus, to be the most decisive proofs of the truth of any Religion, that can be given; though the sentence is not elegant even then because of the double genitive case: Suppose it were thus; to be the most decisive proofs of true religion, that can be given. This alteration perhaps would not only mend the period, but its sentiment too: For though there be that are called religions, yet to us there is but one true religion and but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. "They have also many Churches and public monuments erected in testimony of such miracles, viz. of saints and angels, fighting for them in their battles; which though always as ridiculous — ‡ Here not to take notice how ill the genitive case "of saints" is referred to monuments by viz. a vile abbreviation of the latin *videlicet*, let it be asked, what

* Ib. † Ib. ‡ Let, from Rome.

what is the antecedent to the Relative *which*, battles or miracles? If miracles, as may be supposed, the words might stand more natural and perspicuous thus; they have also many Churches and Monuments of Saints and Angels fighting visibly for them in their battles, erected in testimony of such Miracles, which—Many more ill constructed sentences might be produced from Middleton and other writers held in reputation; were these not more than sufficient to explain, what is to be understood by words placed out of the natural order of speech; which is the case, when there is such an interruption and wide separation of relative words, as may obscure the meaning, or keep the mind and judgement too long in suspense. The best purpose in writing is instruction; but this is frustrated, unless what is written is natural, and readily understood. The great beauty in style therefore, to which every other must bend and pay obedience, is perspicuity; without it the sublime will be bombast, and figurative speech, mere flourish. For the sublime, owing as much if not more to the cast of thought and manner than to the expression it self, may be uttered in very simple and plain language; as the instance of Alexander's answer to Parmenio, who said, "I would accept the proposal if I were Alexander; and so would I," replied Alexander, if I were Parmenio; or this of the Jewish Legislator, "Let there be light, and there was light:" But with many of the Moderns, who seem to be either ignorant of this, or are carried away with a false imitation of real beauties, lofty and studied language passeth for grandeur; and a profusion of Metaphors, for elegance. Thus in Middleton: "Instead of searching candidly for the true meaning of the Text, they come provided with senses, which they *ingraft* upon it; till by a practice and habit of *wresting* the Scriptures on all occasions, they acquire

a *dexterity* of *extracting* what doctrines they please out of it." * What hath *wresting*, *dexterity* and *extracting* to do with to *ingraft*? "I was jealous of *warping* my judgement by some *bias*, which his authority might be apt to *imprint*." † How can the *bias* of a *bowl* be said to *warp* or be *imprinted*, much less do one and suffer the other at the same time? "This *extension* of it into the antediluvian ages can serve no other end but to *envelope* a plain question of fact in *Clouds* and *Mysteries*." ‡ How can *Extension* be said to *envelope*? This word is derived at second hand from the French *envelope*, but originally from the latin *involvere* properly to roll one thing upon or over another, to wrap up. To cover or wrap up any thing in clouds and mysteries, in the sense of obscuring, is no striking periphrasis, nor take it out of the french dress, and all its seeming elegance is gone. What occasion have we for *invelope*, *develop* with many more french words and phrases? *Wrap up* is as expressive as *invelope*, and I am sure more agreeable to the ear. Were we in want, and our neighbours rich in ornaments, there might be some excuse for borrowing of them; but since the French write mostly as they speak, their language cannot be very elegant. "There was no occasion to *desert* that foundation, which the Apostles had laid, and to *take refuge* in a *precarious system*, calculated rather to create scruples than to cure them." § Here to say nothing of *calculated*, *create* and *cure*, we may venture to affirm, that to *desert* a foundation is a very improper metaphor, and more improperly joined with taking refuge in a precarious system: To *desert* is an allusion to a Soldier quitting his regiment; and *take refuge*, to a Criminal flying to an *asylum*, which was no precarious but sure protection. "By

examining

* Reflect. p. 12.

† Examination p. 1st.

‡ ib.

§ ib.

examining that *foundation* or first *link* of his prophetic Chain we may the better judge of its ability to *sustain* that immense weight and length, which he *ascribes* to it." * Here is no *simplex munditiis*, no *ornamenta et lumina orationis*; § but an extravagance of finery, put on without the least taste and distinction. Where is the sense of placing foundation and link together; things of not the least connexion and relation? A foundation may be said very properly to sustain, bear up, from the latin *sub* and *teneo* to hold up by standing under; but who ever heard of a chain sustaining a *weight* and *length* by its *ability*? or of *ascribing* immense weight and length to a chain? Some more specimens of flourishing, high flown language might be given from some other modern writers, who as those censured by Longinus † are mad in the pursuit of ornaments; which indeed if put on neatly are very becoming, but if without taste, disguise, and are turned into real blemishes. "Therefore, saith Longinus, we should examine whatever looks shewy and lofty in prose and poetry in the same manner, that a wise man doth honour and riches, whether there be any thing in them intrinsically good, or it be mere shew and appearance only." Quintilian's rule for the use of metaphors is to continue the same allusion throughout, and not after beginning with a storm to end with a conflagration. Id imprimis est custodiendum, ut quo ex genere caperis translationis, hoc definas. Multi enim, cum initium a tempestate sumpserunt, incendio aut ruina finiunt; quæ est inconsequentia rerum fœdissima: ‡ But to pursue

* ib. § Sint ista ornamenta & lumina orationis; sint stellæ ac sydera, quibus sese irradiet eloquentia; at non ubiq; syderibus cœlum constat: Annulis gemmisq; onerare digitos articulosq; omnes plebeiis in more est—Ego hæc lumina orationis velut oculos quosdam esse eloquentiæ credo; sed neq; oculos esse toto corpore velim. Quint.

† S. 5.

‡ Lib. 8. 6.

pursue our subject by considering style under two species of writing, Oratory and History.

OF ORATORY.

Oratory will take in the Moralist and Philosopher, the Civilian and Statesman; or the Style suiting the Senate, the Bar and the Pulpit. The composition itself is named Oration, Speech, Discourse or Sermon: In which the speaker must keep in view these two things, to inform and influence his Audience partly at the beginning of the discourse, partly in the middle, and effectually in the conclusion. For the Masters in rhetoric among the Greeks and Romans have considered an Oration to consist of three or four parts; which they call

Principium or exordium	Πρόβμιον or πρόλογος
Narratio	Ἐξήγησις
Confirmatio	Ἐπίρρωσις
Peroratio	Ἐπίλογος

Narratio and *confirmatio* extend from the beginning through the middle of the discourse; the *principium* or *exordium* is its mere introduction and opening; the *peroratio* is the recapitulation of what hath been said, and conclusion. Now as these parts of an oration differ widely in nature from each other, so they require a difference of style.

A discourse may open variety of ways bespeaking the favour and attention of the audience; as, by an address to those who preside in chief, with an apology, with setting forth the occasion and design of the point in debate, or with any other form arising from the speaker's consideration of his own situation and the Person of his

his hearers : *Principium*, saith Cicero, * *aut ex Personis aut ex rebus ipsis sumuntur trium rerum gratiâ ; ut amice, ut intelligenter, ut attentè audiamur : But from whatever occasion the exordium may take its rise, in general it should be short, plain and modest ; principia vel non longa, vel sæpe nulla. † Here the Poet must be as simple and plain as the Prose writer ;*

_____ *professus grandia turget ;*
Nec sic incipies _____
Fortunam Priami cantabo, et nobile bellum.

Swelling introductions to plain subjects are ridiculous, and to great actions, unnecessary ; because they sufficiently shew and magnify themselves : Not but on some occasions it may be right to begin with spirit and fire ; as Cicero breaks out upon Catiline in a rage of interrogation — *Quousq; tandem abutère, catilina, patientiâ nostrâ ?* And afterwards to the Quirites, in all the height of amplification — *Tandem aliquando, Quirites, Catilinam furentem audacia.*

The language too must be simple, plain and concise in the narration ; which is the part for stating the subject, and setting forth its consideration under one or more propositions, the fewer and clearer the better ; *Narratio verisimilis sit, aperta, brevis. ‡*

Neither must the speaker rise much in the confirmation ; where he is to prove the points under consideration by proper illustrations, apt, short and plain examples, by expressive similitudes, cogent arguments and just observations, backed and supported by authorities divine and human. Here the speaker must make his way to the judgement and conviction of his Audience by words and matter

* De orat. part. † ib. ‡ ib.

matter weighty and significant, in sentences grave and unaffected; in short, rather by strong, good sense in familiar language than by trifling observations in hard words and studied ornaments: *Dilucidum sit usitatis verbis—probabile genus est orationis, si non nimis est comptum atque expolitum; si est autoritas & pondus in verbis, si sententiæ vel graves, vel aptæ opinionibus hominum & moribus.* *

The subject being opened, explained and confirmed in the three first parts, that is to say, the speaker having gained the attention and judgement of his audience must proceed in the peroration to complete his conquest over the Passions, such as, imagination, admiration, surprise, hope, joy, love, fear, grief, anger—To these some application may be made in the exordium, but now the court must be paid wholly to them; in managing which is required no small skill and address. Now therefore the speaker must begin to exert himself; here it is that a fine Genius may display itself in the use of Amplification, Enumeration, Interrogation, Metaphor and every ornament, that can render a discourse entertaining, winning, striking and enforcing: *Suavis est oratio, quæ habet admirationes, expectationes, exitus inopinatos, interpositos motus animorum, colloquia Personarum, dolores, iracundias, metus, lætities, cupiditates.*

Thus the Orator may gain the ascendant over his Audience; can turn the current of their minds his own way either like the rapid Severn with uplifted head rushing on impetuous, or like the smooth gliding Thames gently rising by almost imperceptible advances. *Erit eloquens is qui ita dicet, ut probet, ut delectet, ut flectet: Probare necessitatis est; delectare, suavitatis; flectere, victoriæ—sed* quot

* ib.

quot officia oratoris, tot sunt genera dicendi; subtile in probando, modicum in delectando, vehemens in flectendo.

Those who have excelled most in Oratory among the Greeks are Socrates, Aeschines and Demosthenes, not forgetting Plato and Aristotle as Philosophers; among the Romans, Cicero: Isocrates is reckoned elegant in the choice of words, and harmony of his periods; Aeschines, persuasive; Demosthenes great, and Cicero all; as saith Quintilian, mihi videtur M. Tullius, cum se totum ad imitationem Græcorum contulisset, effinxisse vim Demosthenis, copiam Platonis, jucunditatem Isocratis.

OF HISTORY.

It is the opinion of Cicero, that an Orator ought to be an universal Scholar: Nemo poterit esse omne laude cumulatus orator nisi omnium rerum magnarum atque artium scientiam consecutus; and certain it is, a complete Historian must be all this and more. The Historian, as every subject in nature may lie before him, must be master of every species of writing, used either in prose or poetry. For History is a narrative of Facts and Characters with their circumstances of time and place, set forth in the most instructive and agreeable manner.

First, The subject of history are Facts and Characters of Men; the facts must be such as really happened, the men such as really existed, and did the Actions: Quis nescit, primam esse historię legem, ne quid falsi dicere audeat; deinde ne quid veri non audeat; ne qua suspicio gratiæ sit in scribendo, ne qua simultatis? *

Secondly, must be ascertained the time and place when and where actions are done, and persons lived. All is liable to confusion without Time or Chronology;

Q

* Ci. de orat. L. 2.

gy;

gy; by which things are distributed within certain fixed points and periods, called Eras or Epochas, with respect to which Events are dated, and Facts commence. Besides, Chronology if it be astronomical is an appeal to nature for the truth and authenticity of any relation: So also is the circumstance of Place. Here indeed the Historian is not upon every turn to play the Poet in flowry descriptions of Hills and Dales, of Rivers and Cities; yet should he give some descriptive evidence of place, where actions are done as well as of the people, that inhabit them: The descriptions should be concise, but elegant as those of the Poet; and the Characters well drawn and supported: *Rerum ratio ordinem temporum desiderat, regionum descriptionem; hominumque ipsorum non solum res gestas, sed etiam, qui fama ac nomine excellant, cujusque vitam atque naturam.* * Thus far extend the essentials of history, its ground and foundation; on which every Historian should oblige himself to build: But then

Thirdly, as to the superstructure, this may admit of variety; there may be many forms of building, and perhaps each agreeable to the View. That history should not be mere narration will be easily allowed; but that every thing should be instructive and set off in the most agreeable manner: This then will depend upon the management of the subject matter, its choice and adjustment of parts.

First, The materials of history should be well chosen; not every Fact or Circumstance, nor every Character should be taken into the account, but such only as are interesting and have a chief hand in affairs: The subject, saith Dionysius, † ought to be engaging and amiable καλὴν καὶ κεχαρισμένην; to set out properly and end

* ib.

† Ep. Pom.

end so, somewhat like the winding up of a good play. It should therefore be wisely considered what characters, what facts and what circumstances of facts may be most usefully insisted upon. In a number of actions dependent on each other it may not be necessary to recite every action, nor every circumstance of an action, but only some principal; which, like a hand standing to view in the high road, may serve to point out the by-turnings; some eminent part, that may convey a comprehensive Idea of the whole: effects properly stated will of themselves often discover the causes; and a leading action, the consequences and minute circumstances. Besides, some things, circumstances and characters are so trifling and unimportant, that to take notice of them it would offend the Reader and only serve to burden his memory. And here it may be proper to remark, that a historian ought to state his subject in a short and plain exordium; not retard the narration by a florid preface or long introduction, nor interrupt it with moral, much less party reflections upon events; upon actions, considered as good or bad: This would be an unpardonable impertinence, an invasion of the Reader's province as well as a tacit impeachment of his understanding, as if he were not capable of drawing inferences, and making reflections for himself. The instant a writer stops to draw inferences, or steppeth out of his way to make moral reflections, he layeth aside the character of an Historian a Relator of Facts, and assumeth the different offices of the Moralist, the Philosopher and Politician: The business of an Historian is only to set forth Actions, their Motives and Events in such manner as that he may teach his Reader to be a Moralist, Philosopher and Politician without professing to do so. If on occasion it should be thought necessary to throw in

something as a remark or reflection, even this should be made to carry the face of narration; that it may not seem to come from the Historian himself, but as making a part of the History: So ought what may be said respecting the motives and causes of actions. Cicero observeth, "that as designs preceed the execution of things, the Historian should point out those designs, and not barely relate actions and events; but explain their modes and reasons: *Consilia primum, deinde acta, postea eventus expectantur, & de consiliis significari quid scriptor probet, & de rebus gestis declarari non solum quid actum aut dictum sit, sed etiam quomodo*." So also Tacitus; "not only the final issues of things ought to be laid open, but also their rise and original" — non modo casus eventusque rerum, sed ratio etiam causæq; noscantur. To fetch things from the fountain head, and as much as may be assign their true motives is certainly right in a Historian; but if in these passages Cicero and Tacitus mean, that a Historian should interpose his own reflections and opinion on the causes, motives and fitness of actions, it is undoubtedly a sentiment that carrieth in it great impropriety; because, as said before, it is invading the province of the Reader, who is to be supposed as capable of judging in these cases upon evidence of the facts as the writer himself: Though indeed where the *quomodo quid factum sit* is not absolutely assigned, it is trifling and absurd even for the Reader to reason about it; since many reasons may be proposed, and every one uncertain. For what Mortal can see into the secret counsels and heart of Man, can form a positive Judgement about his designs and modes of facts, which modes he never saw? And what infinite mischief hath come to pass under such an impertinent pretence!

pretense! Thousands of truths have hence been denied or perverted, and real facts called in question; thousands of falsties in respect to the natural, civil and moral world have been advanced and maintained by Authors, who are influenced by passion, flattery, party, interest; or give themselves up to vain conjectures and visionary speculations: Egotisms are bad in all writing, but especially in History. It is excellently said by one of the best Writers and Critics of the age, particularly in his own language, Mr. Johnson, in his proposals for an Edition of Shakespeare—"The Editor, though he may less delight his own vanity, will probably please his reader more by supposing him equally able with himself to judge of beauties and faults, which require no previous acquisition of remote knowledge. A description of the obvious scenes of nature, a representation of general life, a sentiment of reflection or experience, a deduction of conclusive argument, a forcible eruption of effervescent passion, are to be considered as proportionate to common apprehension unassisted by critical officiousness; since to conceive them nothing more is requisite than an acquaintance with the general state of the world, and those faculties, which he must always bring with him, who would read Shakespeare." If then the reflections of an Editor on the beauties and faults of his Author are to be deemed critical officiousness, what shall we call those of an Historian on Actions and the Events of things? Another interruption more displeasing than all is an Apology for what is said; because it is owning a fault, and at the same time committing it when it was in the writer's power to avoid it.

Secondly, great judgement is required in the disposition of the materials in respect of Time, Things and Person.

As to chronology, though it is the very life of history,

one

one of its distinguishing characters from fiction and novel; yet no more in history than in its resemblance, an heroick poem, is it always best to relate every thing strictly to the order of time it happened in: Some facts will stand better in one view than in another, and a writer should always study how to place them to most advantage. For instance, where effects and events are owing to long preceding causes, it may be better to mention the cause with the effect, or the effect with the cause, though happening some time before or after, because it may prevent the faults of referring the Reader back to something already related, or promising to explain something afterwards, and they will make a double impressi^on upon the Reader, when placed thus together. Besides, as many facts may happen together and are interwoven with each other, to relate them in the order of time might give the Reader less distinct conceptions, if not throw him into great confusion and perplexity. The previous relation of any thing is called from latin, anticipation; from Greek, prolepsis; and throwing together the principal circumstances belonging to any one matter of fact, though they happen with some distance of time, is named *περιοχή*: This may oftentimes be effected by a beautiful and true use of the Parenthesis, introduced like a By-stander in the drama to explain to the audience some hidden cause or circumstance of an action. By a judicious distribution of parts not too strictly according to time, may also be avoided a tiresome continuation or sameness of matter. Even the Historian as well as the Poet ought to study variety and change, and should now and then diversify the scene a little with something new, thrown in as a kind of episode in an epic poem for the Readers relief and entertainment; for even sweet will cloy, if there be too much of it: But

yet

yet great care should be taken, that all digressions in history have a connexion with the principal subject.

It will contribute also not a little to the Reader's relief and delight, if the writer can succeed in the next disposition, that of things; by which is meant those easy and natural transitions from one subject to another, that unite the several parts, shew the proportion they bear to each other, and give beauty to the whole. These transitions will give the Reader proper opportunities of stopping, accommodate him as it were with certain places for rest and refreshment; leading on the mind and attention with strength and vigour like a judicious attendant, who would shew a Person on his travels the rarities of a country without ever tiring him, and without raising that confusion of Ideas which is occasioned by wide and hasty excursions from place to place, and from kingdom to kingdom.

The last disposition in the materials is that of Person; by which is meant not merely a change of person from the third to the first or second by an address directly to the Reader or Hearer, which indeed, as observed by Longinus, * hath a surprising effect upon the Hearer, making you fancy things distant to be really present, and that you are actually concerned in them: But by it is meant a true appearance, when instead of relating the words or actions of others in the third person, called *oratio obliqua*, the Historian like the dramatic writer introduceth the agents themselves speaking and acting in their own proper persons as in real life; named *oratio directa*. Narration, whose style in history as well as in oratory must be neat yet simple and unaffected, in words few, yet clear and perspicuous as possible, will grow dull and tiresome with sameness, if not diversified and

* S. 26.

and kept alive by descriptions and the introduction of Persons. History may hence be adorned with all the variety of Style, with every ornament and beauty of language : Hence it may be animated with agreeable dialogues, pleasing scenes and great strokes of the sublime ; the Statesman may debate, the General encourage, the Orator harangue in short, elegant speeches, and even the Poet may sing his plaintif Elegys and triumphant Songs. One thing to be regarded in this is to make such Persons speak and act agreeably to probability and truth, in Character ; lest, if they betray too much refinement in their notions and over-act their parts, they should appear as Heroes in Poetry and Romance ; which delight in representing things more like what they ought to be than as they really are in the present imperfect state of nature. Not that it is requisite for an Historian to vary in no respect from reality ; for then to what purpose are the rules of history, or how can different historians write upon the same subject ? It is surely sufficient, that things are true in the gross, real in sum and substance ; the historian in his manner of relation will no more invalidate them than an Embassador his instructions, which he is at liberty to communicate his own way and in his own words without confining himself strictly to those of his master, and every thing will notwithstanding be considered as authentic and valid.

The greatest part of history you see is taken up in narration ; and therefore its style ought mostly to be of the familiar and middle kind : There can be few opportunities for metaphor and the sublime except from the introduction of Persons. In certain descriptions indeed, as of battles, distresses, calamitys, friendship, which yet ought not to be long and tedious, there is room for painting the passions ; though great caution and delicacy

delicacy should be observed in touching upon the softer passions of Love and Pity, for fear of debasing the nobler parts of history, whose gravity will not easily bear any thing soft and light. History, were she to be painted, might be represented addressing herself to judgement beautifully serious and modest indeed, yet not prudish, as if posselt of no passions at all.

Such seem to be the Rules necessary to render history complete; entertaining, as well as useful and instructive; Which Rules, if they are just, and have their Foundation, fixed in the very nature and reason of things, will serve to convince us that the province of the Historian is by much the most extensive and most difficult to manage; they may also serve for a standard of style, and be applied to authors as a kind of touchstone to try in what respects they merit our esteem and imitation, and in what, our censure and disregard. Suppose then we were to take a short view of some writers the most admired among the antients with these rules in our hand, which will be of use even to elucidate the rules themselves.

Historical writers the earliest and of most esteem among the Greeks are Herodotus, Thucydides, and Xenophon.

Herodotus, as we are informed by Dionysius, * was born some little time before the persian war at Halicarnassus: From whence to avoid the Tyrant Lygdamis he retired to Samos, where he writ his history in the Ionic dialect, consisting of nine books, inscribed with the names of the nine muses.

This writer is accused of breaking in upon the first law of history in many respects, particularly by his multiplicity of Storys; for which he is severely censured by

R

Thucydides,

* de Thucyd. Judicium.

Thucydides, Xenophon, Josephus and others. Apud Herodotum, saith Cicero, patrem historiarum, sunt innumera- biles fabulae. * Herodotus, it must be owned, aimeth too much at pleasing by the frequent introduction of Sto- rys; some of which are extreamly fabulous, such as the Story of Arion the musician being carried ashore by a dolphin, many incidents regarding the Assyrians, Medes, and particularly the origin of the Scythians; some also are light and indecent, as that concerning the wife of Candaules, † and the behaviour of the Persians to the Macedonian women: ‡ But it may be said in his excuse, that though in his eager pursuit of these amusements and gaieties for the entertainment of his Countrymen he may be justly blamed for departing from the gravity and dignity of history, and in some sort, from its veraci- ty; yet for these Stories only he cannot be charged with absolutely falsifying, because they are not told as real facts. When he offereth any thing traditional and fabulous, you have notice of it by *so I have been told, or as they say*; nay he often goeth so far as to signify his own disbelief of certain Storys. || He may therefore be esteemed a faithful Historian even in these respects as well as in re- lations from his own immediate knowledge; when his vouchers are strong, and his authority indisputable.

But though he should be thought blameable in some of his facts, yet he cannot in his Characters; which are well drawn and supported, as that of Dejoces, a cun- ning, ambitious man who got himself made the first King of the Medes; ** of Cyrus wise, generous, brave and successful; †† of Astyages, Darius, Xerxes insolent, cruel, unfortunate, dastardly; ‡‡ of Mardonius a flatter- ing, pimping Senator. *†*

* De lig. l. 1. † L. 1st. S. 9. ‡ L. 5. 19. || L. 1. 75. 182.
** L. 1. 96. †† L. 1. 114. 123. &c. ‡‡ L. 1. 118. L. 4, 5 and 7.
particularly L. 7. 11. Xerxes's Answer to Artabanus. *†* L. 7. 9.

His Descriptions too are most of them short, elegant and even curious, as that of the river Halys forming a boundary between the kingdoms of Lydia and Media; * of the passage into Media; † of Ionia; ‡ of Xerxes march toward the Hellespont into Greece; § of the Tempest which destroyed his Fleet: § Though he is sometimes faulty in describing places, which are not the seat of any action. ** The Scene of exposing the Infant Cyrus is very affecting; †† but that of Harpagus feasting upon his own Son by the cruel deception of Astyages, too horrid and too long dwelt upon. ‡‡

In the great points of Chronology our Historian is very deficient; which indeed is somewhat wonderful, considering he writ during the Olympiads; the beginning of which Varro, it is said, made the Epocha, where the fabulous times end, and the historical begin. Herodotus is said to be born in the 87th Olympiad, about the beginning of the Peloponnesian war; and his History to take in the compass of 240 years down to the time of this memorable Event.

As to the management of the subject Herodotus cannot in general be admired either for the choice or disposition of his Materials.

In his choice he is blameable for introducing so many fables and stories, for inserting his own conjectures and opinions. *†* often on very trifling occasions, as of Cyrus placing Croesus on a funeral pile; *||* of the Speech spoken by the friends of Deïoces; *‡* of Harpagus returning home with the remains of his Son to bury them.

||* This last circumstance might have been very beautifully added in the way of narration, and brought in with

great

* L. 1. 6. 720 † L. 1. 178. ‡ L. 1. 142. § L. 7. 22. § L. 7.

188. ** L. 4. several rivers in Scythia. †† L. 1. 111. ‡‡ L. 1.

119. *†* in such words as these, *ὡς ἔμοι δοκεῖ, ὡς ἔγω δοκεῖ.*

* L. 1. 86. *† L. 1. 97. ||* L. 1. 119.

great force when Harpagus for this cause is made the chief Agent in deposing Aſtyages, and placing Cyrus upon his Throne, in ſome ſuch manner as this : Harpagus, when Aſtyages told him he had been feaſting on his own Son, ſhewed no ſort of reſentment at that time, but collecting up the remains of his Son went home as if with deſign only to bury them. In ſection 75 of the firſt book are no leſs than three faults, namely, promiſing to explain a cauſe on a future occaſion, giving a conjecture, relating a ſtory and then ſaying he did not believe it. To what elſe tend ſuch materials as theſe but to ſwell the work, interrupt the narration, and diſpleaſe the judicious Reader?

Nor are the materials, a great part of them, more ill-chosen than ill diſpoſed in regard to Time and Things. In reſpect of perſon the diſpoſition is very excellent. What can be more agreeable than the dialogue between Solon and Croeſus? between Cyrus and Croeſus? or that between Croeſus and his Son? * how entertaining and inſtructive the debates of Otanes in favour of Democracy, of Megabyſus for Ariſtocracy, and of Darius in defence of Monarchy; † alſo of Artabanus diſſuading Xerxes from an Expedition into Greece! || The ſpeech of Dionyſius the Phocæan General to the Ionians is much admired by Longinus for its natural diſorder in the words and thoughts, ariſing as it were from a ſudden conſternation and hurry in the ſpeaker: " Affairs are indeed come to a criſis, Ionians, for us either to be free or ſlaves, even fugitive ſlaves. If then ye are willing to engage with a few difficultys; ſome labour for the preſent only, and you will be able to defeat your Enemies." ‡‡ Here, ſaith Longinus, ||| the natural order was this — Ionians now is the time to take ſome pains; for our affairs are
come

* L. 1. 30, 87. † L. 3. 80. || L. 7. 10. ‡‡ L. 6. 11. || S. 22,

come to a crisis.—He also commendeth * this change of person in the second book, † “as you sail up from the City Elephantina, there is a rising Ground; passing by which you come to a flat, where is an Island surrounded by the river Nile; proceeding from hence by land for several miles you take ship again till you arrive at a large town, called Meroe.” The Oracles in Herodotus delivered in verse diversify the scene agreeably enough.

But as to time things are disposed by him to advantage neither strictly in the order they happened, nor out of it, starting a point and then immediately quitting it in scent of another: He leaveth his subject continually, breaketh off frequently in the midst of it, attending upon some story that may come in his way, and making the main narration wait. ‡ Hence the frequent faults of referring back and reminding the Reader of something already mentioned, or promising to mention something afterwards. || A remarkable break is in book the seventh; where the progress of the Persians in Attica is delayed after the battle at Thermopylae. From Section 226 are thrown in several circumstances and storys to 239; when the Reader, quite impatient to go on from the battle at Thermopylae, and might at first hearing expect an end put to his impatience from the Historian's promise of returning to whence he digressed ** is to his great mortification carried back to the time of the Persians first coming into Greece; then in the beginning of the eighth book is acquainted further with the Greeks preparations at Sea, but can meet with nothing in consequence of Thermopylae

* S. 26. † 29. ‡ See L. 1. 78, 82; 130 an ill timed anticipation of the Medes revolting from Darius, and of Xerxes and Darius 183. || in such words as these; *ὅτε καὶ πρότερον μὲν ἦνται, μὴ μὲν ποιήσονται, ἔγωγε ὅπισθε λόγοισι σεμάνειν.* L. 1. 75, 85, 106, 130, 131, 184, ** *ἄνθρωποι δὲ ἐκείνοι τῷ λόγῳ τῇ μοι πρότερον ἐξέλιπον.*

Thermopylae till Sections 27 and 50, when he is at length told of the Persians seizing upon Athens. Herodotus knew very well, that the Reader ought to be relieved, and aimeth to relieve him; but hath failed very much in the principal means of doing it, order and connection.

For he also conducteth his Reader ill in passing from subject to subject, oftentimes hobbling and stopping to tell him when one point is finished, and another beginning; * which is extremely disagreeable in any writer, but especially in a Historian, who should state his main Subject at first setting out, but not the several parts, which ought to be separated indeed, yet so as that they may fall in naturally together, and seem to be united like the divisions of a Country by rivers and hills, or the commodious apartments in a well contrived building: Sometimes leaping and skipping, as in the translation from Scythia to Lybia, † and in several other instances: but perhaps the most instructive and entertaining way of shewing even the faults of our Author may be to give a short view of his history.

Book the first, Clio.

The subject is thus admirably stated: "The design in this history of Herodotus the Halicarnassian is to preserve great exploits from the ruins of time, and what is curious and remarkable among the Greeks and foreign nations; as likewise to point out the occasions of their several wars with one another." He setteth out with the rape of Io daughter of Inachus by the Phoenicians trading to Argos, and the reprisal of the Greeks upon Europa daughter to the King of Tyre; afterwards

upon

* L. I. 95, 141.

† L. 4. 145.

upon Medea daughter to the King of Colchis, and lastly on the side of the Asiatics, the rape of Helen by Alexander the son of Priam King of Troy, alleged by the Persians as the prime cause of commencing hostilities between them and the Greeks: But waving these Storys he passeth on to Croesus King of Lydia, as the first known invader of Grecian liberty. Here just mentioning one or two conquests gained by Croesus over the neighbouring states the Ionians and Eolians, away he flieth back again to storys about the Progenitors of Croesus, particularly of Candaules King of Sardis, continuing to section 26; where he returneth to Croesus and his Conquests over other states, which brought great accession of power and riches to the Lydians as well as pride and imaginary happiness to himself. The greatness of Croesus drew to Sardis, the capital of Lydia, many learned Greeks; among others Solon the Athenian Lawgiver; and hence the agreeable interview between him and Croesus. * Now come on the misfortunes and distresses which befell Croesus in the loss of Atty's the only son of his hopes and delight, who was killed by the shot of a dart from the unlucky hand of Adrastus, as he was hunting a wild boar; and afterwards in the loss of his kingdom by Cyrus. For Croesus like the Canaanites and their neighbours against the Israelites, being jealous of the growing power of the Persians was for crushing it by a war; but in the attempt met with the fate, deserved if not suffered by all first aggressors, with whom to be beforehand in injurys is wiser policy than to guard against them. The Reader here hath notice given him of Croesus intention to make war upon Cyrus, but before his entering upon action is stopped with

* To Sec. 34.

with a long detail about consulting the oracles, and forming an alliance with the chief powers of Greece, the Athenians and Lacedemonians; and here again, with an account of their affairs and government. † Now just after entering upon action come in other interruptions concerning Dejoces, Phraortes, Cyaxares and Astyages, Kings of Media: of the last is a long story about marrying his daughter Mandane to Cambyfes a private Persian, and committing her son, afterwards called Cyrus, to Harpagus the herdsman to be destroyed, thinking by this to defeat the accomplishment of a dream, that her offspring would one day dispossess him of his throne, to 76; when Croesus and Cyrus come at last to an engagement, after which Croesus retiring to Sardis, the City is taken and himself made prisoner by Cyrus. Now are introduced more storys of the Medes, Persians and other nations to 141; when he cometh about again ‡ to the Ionians, Eolians and Lydians, who revolting are again brought into subjection to Cyrus by Harpagus. After this Cyrus maketh war upon the Assyrians, taketh Babylon, and goeth against Tomyris Queen of the Messagetes in Scythia; by whom he is slain in battle and his head thrown into a vessel of blood with this sarcasm, "there satiate thyself with that which thou thirstedst for, blood." He left the kingdoms of Media and Persia to his Son Cambyfes; who in the beginning of the

Second book, Euterpe

Is carried into a war against the Egyptians; but here a multitude of storys concerning them intervening, the same is made the subject also in the beginning of the

Third

† To 71. ‡ with ἀνιμι δὲ ἐπὶ τὸν πρότερον λόγον.

Third Book, Thalia.

In this book from 61 to the end is an account of the Persian Magi conspiring against Cambyfes during his stay in Egypt, and the reign of Darius son of Hyftafpes, who after the Magi were flain is faid to have gained the Kingdom by the neighing of his Horfe; with ftorys intermix'd relating to India, Arabia and Samos.

Book the fourth, Melpomene.

This Book fetteth out with an expedition of Darius againft the Scythians; which is foon quitted and the Reader carried on a goofe chafe out of his way with a fabulous origin of the Scythians, and with descriptions of their rivers, customs in facrifice and making of leagues to 83; when our ftory teller, as it were recollecting and finding himfelf out of his way, stoppeth his fellow traveller the Reader with the comfortable information that he muft carry him back again to the place whence he fet out. * The expedition of Darius, and its ill fucces is continued to 145; when the Reader all of a fudden is led another dance upon an expedition into Lydia before he is recovered of the laft.

Book the fifth, Terpficore.

In the wretched retreat of the Perfians out of Scythia the adventurous Monarch and his mighty army all of a fudden difappear in the latter part of the fourth book, and the Reader after having been in queft of them for fome time in vain, and at laft giving them over as loft, is

S

in

* Ανατίσσομαι δὲ ἐς τὴν κατὰ ἀρχαῖα λεζέων λόγον.

in the beginning of this book, when he least expected it, surprised to find Megabyzus the General, having crossed the Hellespont with some shattered remains into Europe, in action against the Thracians; and Darius in Asia at Sardis, in his way home to Susa: Where he is soon put upon another adventure against some of the Inhabitants in the Archipelago, particularly Naxos and the other Cyclad Islands; which adventure was rendered unfortunate by a quarrel between the two Generals, Megabates and Aristagoras: the latter of which setting up for himself assumed the Government of Miletus, occasioned other revolutions, and endeavoured to provide for his defense against Darius by making alliances with some of the Powers in Greece, particularly with the Spartans and Athenians. Here, instead of going on with Darius and the Persians, the Reader's attention is taken up with storys, relating to the Government of Sparta, the settling of Cadmus with the Phoenicians, the factions and civil broils between the Athenians, Lacedemonians, Corinthians and other States; † and in the

Sixth Book, Erato

Is told the progress of the Persians in taking of Miletus, Chios, Tenedos, Eretria; and at last their defeat in making an attempt upon Attica, by Miltiades at the battle of Marathon.

Book the seventh, Polyhymnia.

This book openeth with two expeditions, designed by Darius against the Athenians and Egyptians; but he dying left them and the kingdom of Persia, to the execution and conduct of his son Xerxes: Who invaded Greece by

† from 39 to the end.

by sea and land with a larger force, more pride and confidence than his father did Scythia, and with more ill success, both being standing monuments of the divine truth, that the race is not always to the swift nor the battle to the strong. His land forces suffered extremely from the opposition of the valiant Leonidas King of Sparta with a handful of men at the Streights of Thermopylae, and his fleet off Magnesia by a violent storm, and afterwards upon the coast of Euboea and Salamis in an engagement with Themistocles, the Athenian Admiral. For the burden of the war lay chiefly upon the Lacedemonians and Athenians, who stood out the bravest in opposing the enemy's progress, though not without imminent danger of being vanquished themselves. For Leonidas and his small party being overpowered with numbers, Xerxes ravaged Attica, and took Athens the capital; but the Persian being startled at the great loss he had sustained at sea, and the impression his small success at land might make on his subjects, retired with great privacy and much precipitation over the Hellespont into Asia towards Persia, leaving the prosecution of the war to his Flatterer Mardonius; who was slain himself and the Persian army defeated by the Lacedemonians under the command of Pausanias at the battle of Platea, as related in the eighth and ninth books; the subject ending as excellently as it was begun, in the punishment of evil men and unjust usurpers.

One thing we cannot but think an instance of partiality in our Author, that in his tour through Egypt, Assyria, Asia minor, Palestine, even all round the land of Judah almost up to the gates of Jerusalem, he cautiously avoideth ever entering within the walls of this memorable City; he never once mentioneth the nation of the Jews by their proper name, though it is impossible but

that he must have heard of them and their origin. Wherefore then did he pass by them without notice? doubtless because of their origin, and because their history would condemn all his superstitious Fables and Reflections; being the only people, who had authentic records and divine institutions capable of detecting falsity, and rectifying mistaken religion.

You will say perhaps, if Herodotus be so faulty, he is not worth reading. What is he to be regarded for? where are to be found in him rules for the conduct of life, *exempla & mores, tibi tuæq; reipublicæ quos imitere?* (1) You have much instruction from the events of things, and excellent examples in his Characters, particularly in his own, a steady friend to religion and virtue; one who on every occasion treateth things held as sacred with the utmost respect and veneration. He indeed paid reverence to a mistaken worship, and admireth things as wonderful and miraculous *θαύματα*, which appear extremely absurd and trifling to us, who are blessed with divine light and real miracles; yet some even of these things are very curious touching places and customs among the Heathens; as this of the Persian gods and sacrifice: (2) "It is a custom with the Persians to offer sacrifice on the tops of the highest mountains to the whole circumference of Heaven under the name of Jupiter; they sacrifice to the Sun and Moon; to the Earth, Fire, Water and Winds." Curious also is the situation of Babylon in a large plain; (3) the Temple of Jupiter Belus, called the Tower of Babel, with the Image of Jupiter in it; the people making of brick to build with, and the taking of Babylon by Cyrus; (4) all agreeable to the account in Scripture; But Herodotus deserveth

(1) Livy L. 1.
(4) L. 1. 178.

(2) L. 1. 131,

(3) Ἐν πύσιν μεγάλῃ.

eth more especially to be read for the natural use of words and phrases, and for his style in general; which is most excellent in the middle and familiar forms, neat and elegant to admiration; the words running so easy in the natural order of speech, and every period, moderate in length, so perspicuous and flowing as to gain his writings the title and patronage of the nine Muses.

Herodotus is exceedingly pleasing in his descriptions, and very eloquent in his speeches; but scarce ever sublime: He barely riseth above his usual height even in the battles of Marathon, Thermopylae and Platea; in the tempest, which shattered Xerxes Fleet, his language is expressive, but not swelling and boisterous, *sine ullis salebris quasi sedatus amnis fluit*. In this description Longinus hath thought proper to find fault with *Ζεσάσης* for its ill sound; a word very applicable in its sense to the rage and swelling of the Sea, and it is surprising to find so judicious a Critic as Longinus is in most things blaming the use of a word merely for its ill sound in describing not the sweet melody of music, or the soft passion of love, but a storm at Sea, where every thing is jarring and unharmonious: He might rather on this occasion have admired the hissing, disagreeable noise of *θαλάσσης Ζεσάσης* as very suitable to that of the rushing of winds and waters, indulging a humour of criticism, which some are very fond of in their remarks on the Poets, finding little else to admire except the beautys of sounds echoing to the sense.

Herodotus then hath merits though not enough to gain him the attribute *divine*, extravagantly given by Longinus at the same time, that he is blaming him; (1) yet sufficient to invite our early study and imitation.

Thucydides.

Thucydides

Is the next Greek Historian : He was cotemporary with Herodotus, carried on the Greek History where he left off, and was his rival for fame ; though not without discovering some share of envy, and an attempt upon the reputation of his competitor. This doubtless betrayed him into the faults of prefacing and partiality at the very first setting out : For instead of pursuing his Subject immediately after having opened it properly enough in these few words " Thucydides writ upon the war, which was carried on between the Peloponnesians and Athenians," he delayeth the narrative to section 24, or rather perhaps to the beginning of the second book ; the first being introductory only : In which he laboureth to prejudice the Reader in his favour by chanting forth the greatness of his subject in the strain of *cantabo nobile bellum*, " hoping that it will be esteemed more becoming the dignity of history than any that had been made choice of by former Writers ;" and professing, what every one should take for granted without being told " that he would relate no storys and conceits ; no fables, nor any thing but what is strictly true ; that he intended his history to be a standing record of truth rather than a pleasant Tale for once hearing." Here he undoubtedly levelled a blow at Herodotus, but missed his aim and was frustrated in his hope, that future generations would in all respects give the preference to his history. For, as is observed by Dionysius, (1) he is inferior to Herodotus both in the choice and conduct of his subject, as well as in the opening and ending of it ; a war undertaken neither with justice nor finished with success.

Thucydide

(1) Ef. Pomp.

Thucydides proposeth only one action for his Subject, the Peloponnesian war; but forgetteth his promise, and mixeth other Affairs of Greece, such as the enterprizes of the Athenians in Chalcis, of the Thracians in Macedonia, (1) the war of the Leontines, Sicily and Syracuse; (2) which have no connexion with one another nor with the main subject.

He is likewise faulty with Herodotus in interposing his own opinion, and interrupting one narration by another, as in the third book the affairs relating to the Mitylenians, Lacedemonians, Plateans, Corcyreans and Scyllians are introduced without any order and regularity. In the Judgement of Dionysius this whole third book is very indigested and confused.

Quintilian saith (3) *Græcis historiis plerumq; poeticæ similem esse licentiam*; so in Juvenal, (4) *Græcia mendax*, and in Cicero, (5) *testimoniorum religionem & fidem nunquam ista natio coluit*. This general censure even Thucydides cometh in for a share of; he is charged with partiality by Dionysius, and with falsity by Josephus: (6) Yet Thucydides, it must be owned to his credit, keepeth stricter to truth than Herodotus; whose faults he hath so far avoided, though perhaps in doing it is carried into the other extream of being too grave and unentertaining, not to say, tiresome by continuing always the same subject, speech upon speech, action upon action or preparation for action, fight upon fight, war upon war without ever relieving the Reader; unless some few things should be thought reliefs, such as an Eclipse of the Sun; (7) the Athenian manner of burying those who were slain in battle; a funeral oration; (8) a most dreadful epidemic fever, called a plague, which seized first upon

(1) L. 2. (2) L. 3. (3) L. 2. ch. 11. (4) L. 4. Sat. 1.
 (5) orat. pro. Flacco. (6) treatise against Apion. (7) L. 2. 28.
 (8) ib. 34. 5.

upon the cattle, and then upon the human species in the beginning of summer; (1) a description of the troubles and confusion, which arose from factions in Corcyra, and all Greece: (2) The events come on too thick one upon another, and too strictly in the order of time.

For Thucydides, though not equally defective with Herodotus in Chronology, proceeding in his history from year to year; yet by crouding too many cotemporary facts together is somewhat confused in his narration, and giveth no character of time, no Era of the war, but only some synchronisms, that it began when Chrisis was Priest at Argos, Enasias Ephorus at Sparta, and Pythodorus Archon at Athens. (3) The Peloponnesian war, it is said, (4) lasted 27 years; twenty one of which only our Author lived to finish.

Again, Thucydides by aiming continually at greatness in sentiment and expression, is stiff and obscure on the most common occurrences. His speeches indeed convince by strong sense and argument; but are many of them unreasonably long, and carry more the face of art than nature: In short, his style though extremely proper on momentous and spiritous occasions is in general too studied and great for simple narration both as to expression and construction in sentences very long and overmuch crouded by the use of participles for verbs (5) standing either absolute, or coming before the verb in too great number; take for an instance this sentence in the beginning of the first book: *τῆς γὰρ ἐμπορίας ἐκ ἔσθης, (6) ἐδ' ἐπιμίγνυντες ἀδελῶς ἀλλήλοις ἔτε κατὰ γῆν ἔτε διαθαλάσσης, νεμόμενοι τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περισσῶν χρημάτων ἐκ ἔχοντες, ἐδὲ γῆν φυτεύοντες (ἀδελον ὃν ὅποτε τις ἐπελθὼν καὶ ἀτειχίσων ἅμα ὧντων, ἄλλος ἀφαιρήσεται) (7) τῆς*

(1) ib. 48. (2) L. 3. 81. (3) L. 2. 1. (4) Dionysius Thucyd. Judic. (5) See part 2d. p. 107. (6) Gen. absolute. (7) ἀδελον ὃν accus. absolute in an improper parenthesis interrupting the connections; where τις is unnaturall (se arated from ἄλλος.

τε καθ' ἡμέραν ἀναγκάει τροφῆς πανταχῶς ἂν ἡγόμενοι (8)
 ἐπικρατεῖν, ὃ χαλεπῶς ἀπανίσταντο; which may be thus li-
 terally rendered: For there being no commerce, nor
 having any communication with one another either
 by sea or land, and imparting to each other every thing
 necessary for the purposes of life, and having no plen-
 ty of riches, nor cultivating their ground, it being
 uncertain when any one coming upon them, especi-
 ally as they were without walls, might plunder them,
 and thinking it sufficient to get their daily support,
 they were easily separated. This passage alone may
 serve as a sufficient proof, how difficult it is for a
 Writer to be clear and neat in a long period, and
 how much attention is required in the Reader to make
 out the Grammar, and come at the Sense; because it
 includeth several propositions: long periods, if written
 with perspicuity and occasionally mixed with short sen-
 tences, add variety and strength; but if too frequently
 used are improper, because tiresome to the Reader. This
 fault our Author is often led into, as it should seem, by
 following too closely his own Ideas of grandeur, and
 grave turn of mind, without paying any regard and at-
 tention to the genius and complexion of his Reader:
 Hence perhaps the best situation we can place Thucy-
 dides in would be opposite to Herodotus, considering
 them both together as Masterpieces of elegance and
 strength, or in the middle style and sublime; which is
 the light they are viewed in by Dionysius, (9) Cicero and
 Quintilian. Alter enim sine ullis salebris quasi sedatus
 amnis fluit, alter incitator fertur & de bellicis rebus ca-
 nit etiam quodammodo bellicum; primisq; ab his, ut ait
 T Theophrastus,

(8) Five participles in the nom. case coming before ἀπανίσταντο with
 ἰδεῖ, καὶ, τε improperly coupling between them and ἐμπροσθίως a Gen.

(9) Ep. Pomp. Judi. Thucyd.

Theophrastus, historia commota est, ut auderet uberius quam superiores, & ornatus dicere : (1) densus & brevis, & semper instans sibi Thucydides ; dulcis & candidus & fusus Herodotus ; ille concitatis, hic remissis affectibus melior ; ille concionibus, his sermonibus ; ille vi, hic voluptate. (2)

Xenophon.

This Writer is deservedly admired for his style chiefly of the familiar kind : For his character is plainness and simplicity ; not but he is elegant also in the middle, and occasionally riseth into the sublime. He is thought to imitate Herodotus principally, and like his master Socrates delighted himself mostly with philosophical points and moral subjects ; on which he is very affecting and agreeable, (3) justly meriting the title of the Athenian Muse : Hujus ore musæ sunt locutæ ; ipsæ finxisse sermonem Gratiæ videantur. (4)

It was owing to the integrity and care of Xenophon, it is said, that posterity enjoy any remains of Thucydides ; whose history he was in possession of and published to the world, completing it in his second book *ἑλληνικάν* ; where we are told of the Peloponnesian war ending in the ruin of the Athenian power, which became subject to the Lacedæmonian. Here the remarkable Era must not be forgotten, with which Xenophon characteriseth the 22d year of the Grecian wars ; that it fell in with the first of the 93d Olympiad. (5) From this character of time, wanting in Thucydides, may be ascertained the commencement of the Peloponnesian war, in the second year of the 87th Olympiad. There are

(1) Ci. de orat. L. 2. (2) Quint. L. 8. (3) Witness his apology for Socrates. (4) Quint. L. 1. ch. 1. Cicero de orat. (5) *ἑλλην.* L. 1.

are two pieces of Xenophon, which it may be right to take the most notice of, his *Cyropædia* and *Anabasis*.

The subject of the *Cyropædia* is that Cyrus the Persian, spoken of by Herodotus and the Prophet Isaiah; but conducted here by Xenophon rather under the face and appearance than reality of history, being a great part of it imaginary, excepting the expedition of Cyrus against Babylon, the circumstances of drying up the Euphrates, leading his army through it, taking the city whilst the King and Inhabitants were engaged in drinking and revelling on one of their high festivals; and other great actions, that squared with the Author's plan of perfection. Xenophon contrary to Herodotus maketh Cyrus to be son of Cambyfes a King of Persia not a private man, and to die happily in his bed, not slain in battle by a woman; thus improving every thing, which carried the Idea of meanness, into dignity and happiness in the manner of narrative or epic poetry, otherwise called heroic; which, as finely observed by Lord Bacon, "is with regard to its matter, not versification raised upon a noble foundation, as having a principal regard to the dignity of human nature. For as the active world is inferior to the rational soul, so poetry gives that to mankind which history denys, and in some measure satisfys the mind with shadows, when it cannot enjoy the substance. For upon a narrow inspection, poetry strongly shews, that a greater grandeur of things, a more perfect order, and a more beautiful variety is pleasing to the mind than can be found in nature after the fall. So that as the Actions and Events, which are the subject of true history, have not that grandeur which satisfys the mind, poetry steps in and feigns more heroical actions: And as real history gives us not the success of things according to

the deserts of virtue and vice, poetry corrects it and sends us with the fates and fortunes of persons rewarded or punished according to merit." In this light may be considered the *Cyropaideia*, as a figured example in education, character and success of a great Prince, the Idea of a patriot King, *ἄκων βασιλεὺς τῷ ἐγχαίρειν εὐδαιμόνων*, saith Dionysius : (1) So Cicero, *Cyrus a Xenophonte non ad historiæ fidem scriptus, sed effigies justî imperii.* (2)

The *Anabasis* is a real narrative of a single expedition of another Cyrus, the younger son of Darius No King of Persia, against his elder brother Artaxerxes, succeeded his Father in the kingdom; undertaken at the conclusion of the Peloponnesian war. This expedition ended remarkably in the death of Cyrus, and in the retreat of the ten thousand Grecians, who accompanied him from Lydia; over which he had been appointed Governor by his Father in the room of Tissaphernes but behaved in his government cruelly and unjustly.

Of all Xenophon's writings perhaps the most pleasing is the *Cyropaideia*. What can be more entertaining than the subject matter, the dialogues and speeches; or more neat and familiar than the Style in which every thing is expressed? Here indeed he is faulty for his florid, pompous introduction somewhat like that of Thucydides in his *Anabasis* for having no introduction at all. Speeches also occur rather too often; in which he, as Dionysius thought to be sometimes out in his Character, making them betray too much philosophy and refinement: But for purity of words and perspicuity, in the opinion of Dionysius, who seemeth to show partiality for his Countryman Herodotus, Xenophon excelleth even his original.

(1) Ep. Pomp.

(2) Ep. 1st. L. 1. ad Quint. frat.

Thus have we taken a view of three Authors, who continued the Grecian history, and who excel in the three forms or styles of writing; Xenophon in the familiar, Herodotus in the middle, and Thucydides in the sublime: Writers among the Latin Historians, which we may in some sort match with the Grecian are Cesar, Salust and Livy.

Cesar.

All that we have remaining of this writer are his seven books *de bello Gallico*, and three *de bello civile*; entitled a commentary. In Commentaries, saith Lord Bacon, are set down naked events and actions in sequence without the motives, designs, counsels, speeches, pretexts, occasions; for such is the nature of a Commentary, though Cesar in modesty mixed with greatness called the best history in the world a Commentary: "That Cesar's is an excellent history must be owned, but that it is the best in the world, carrieth the air more of hyperbole than a strict truth."

These words "*G. Julii Caesaris commentariorum de bello Gallico liber primus*" are in the printed Editions disjoined from the body of the history in the form of a running title, improperly, as it should seem; because by this separation the history standeth faulty, as it were maimed and without a head: They might rather be joined with the history itself, as an opening or introduction to the subject.

In Cesar great attention is paid to the two first laws of history, especially in regard to the descriptions of places and people; which in him are very short and elegant: Take for an instance his division of Gall at the first setting out, which is quite a map; or this description of the river

Soane:

Soane : flumen est arar, quod per fines æduorum & sequanorum in Rhodanum influit incredibili lenitate, ita ut oculis, in utram partem fluat, judicari non possit; (1) or this of the flight of the Nervii: his facile pulsus ac proturbatis, incredibili celeritate ad flumen decurrerunt, ut pene uno tempore & ad Silvas & in flumine & jam in manibus nostris hostes viderentur. (2)

The Consulship of Messala and Piso is given as the Era of the Gallic war; which began with the Helvetians under the conduct of Orgetorix a rich nobleman, and with the Germans under that of Ariovistus their King: (3) Both which are reduced in one summer, Cæsar, una æstate duobus maximis bellis confectis, in hiberna exercitum deduxit. (4) The Campaign the next summer was opened and finished with conquests over the Belgæ, Nervii, Attuatici and Armorici. (5) The principal expeditions of the third summer were against the Veneti by sea, and the Aquitani by land. (6) The fourth summer was employed in subduing certain people in Germany, the Asipetes and Tenchtheri; afterwards in the latter end of the year Cæsar passed over from Holland into Britain: From whence after plundering the people upon the Coast, and taking Hostages of them he returned again just before the autumnal Equinox. (7) The next year he made the Britons a second visit from Calais, and penetrated further into the Island; (8) but great disturbances arising in Gaul called him away, and afterwards the civil war breaking out at home prevented his returning any more.

It is an admired beauty in Cæsar, that he relateth his own actions in the third person, Cæsar did so and so instead

(1) L. 1. 8. (2) L. 2. 19. See the Character of the Nervii, L. 2. 15. of Ariovistus and the Grief of the Sequani L. 1. 31. 32. (3) L. 1. 2, 31. (4) ib. fine. (5) L. 2. (6) L. 3. (7) L. 4. 36. (8) L. 5.

stead of I, which he never useth except once or twice in referring back to some preceding transaction, (1) for which he is faulty; as he is also once for his reflection upon defeating a district of the Helvetians called Tigurinus, that it was a judicial punishment upon them for having slain Cassius a Roman Consul. (2)

His disposition of things upon the whole is very agreeable. How full of surprize and entertainment is the incident of some Germans out upon the plunder coming by accident upon the Romans as they lay encamped in Atuatuca, and putting them into great consternation, while Cesar was absent with a party of men in quest of Ambioriges: Though perhaps it is related too circumstantially and with too many preambles; which render it somewhat languid like the tedious telling of a story. (3) The Circumstance of the Helvetians crossing the Arar in ten days is not told at the time of their passing the river, but is beautifully mentioned with that of Cesar's doing it in one day. (4) Indeed from the constant use of the *oratio obliqua* things appear with too much sameness not to say without life; which a due mixture of *orationes directae* would have relieved, as may in some sort be conceived from the diversity and spirit produced by two or three short speeches, that occur in the fourth and fifth books. (5) Had the Letters, which passed between Cesar and Q. Cicero, (6) stood at full length, how pleasing might they be! no less so than the descriptions of People, Customs and Countrys, which make a delightful variety. Take for instance the description of the Gauls divided into Plebs, Druids and Equites; of the Germans differing in their customs from the Gauls; of a large wood

(1) As *supra* commemoravi, demonstraveram.

(2) L. 1. 10.

(3) L. 6. 34, &c.

(4) L. 1. 11.

(5) L. 4. 25. L. 5. 30.

see also L. 6, 7.

(6) L. 5. 44, 46.

wood in Germany, called Hercynia; (1) of Britain, its situation, form and extent. (2) Cæsar in short bath in his descriptions and characters the sweetness and elegance of Herodotus, sometimes too the spirit of Thucydides; in his narration, the purity and simplicity of Xenophon, and in general his perspicuity. Very few sentences are found in Cæsar unnatural in their construction, and obscure; yet some there are, which it may be of use to offer some remarks upon. *Hac re statim Cæsar per speculatores cognita* — (3) Would not the nominative *Cæsar* stand better thus? *Cæsar hac re statim per speculatores cognita*, or, *hac re statim per speculatores cognita Cæsar insidias veritus* — Also the structure of the nominative case *Galli* is very unnatural in this sentence, *celeriter vineis* — (4) which would be more agreeable to nature thus; *turribusq; constitutis, Galli magnitudine operum quæ* — though even with this alteration it will be but an ill sentence because of *celeritate* being disjoined from *magnitudine*, with which it is coupled, and which is something like a tautology of the beginning, *celeriter vineis* — Again, *Cæsar ab decimæ legionis* — (5) This is a very long and crowded sentence more so perhaps than any in Thucydides, and rendered obscure particularly by the situation of *vidit* as it were in the midst of a thicket instead of being on the outside of the intermediate sentence next after *ubi*, or at the close of it after *submitti posset*; that the Infinitives might all be seen in their dependent order without interruption.

The history of Cæsar, bating perhaps these faults, might indeed be one of the best in the world; and even with them he seemeth to be the most pure, easy and chaste of all the Roman writers. For

Salust

(1) L. 6. 12. 25. 24. (2) L. 5. 12. (3) L. 2. 11. (4) L. 1. 12.
(5) L. 2. 25.

Is spruce and affected, as may witness his florid introductions, the most trifling of all introductions, because the most foreign to the subjects; his continual Antitheses, *animi imperio, corporis servitio—alieni appetens, sui prae-fusus*; his fondness for short, pretty turned sentences; his extravagancy in the change of person, *priusquam incipias, consulto*; & *ubi consulueris*—and in the use of Infinitives absolute: I call the Infinitive absolute, when no verb is expressed, which may govern it. There are two ways more especially of expressing the hurry and impetuosity of actions; either by running off Verbs and Participles without Couplatives, or with Infinitives absolute, as,

Ferte citi flammās, date vela, impellite remos:

veni, vidi, vici: “The Enemy said, *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them*”: * *Diem ex die ducere ædui, conferri, comportari, adesse, dicere*—† *perculsi tumultu insolito, arma capere alii, alii se abdere*—*perterritos confirmare, trepidare—alii fugere, alii arma capere*—‡ This is undoubtedly a great beauty; but a beauty may be too much set by, and Salust is fond of it even to a fault, not always distinguishing the occasions of using it to advantage: In short it is scarce possible to bear with Salust after reading of Cesar either for nature, or perspicuity. How manly doth Cesar appear in his own speeches! how out of character and even puerile in that put into his mouth by Salust! *ubi intenderis ingenium, valet; si libido possidet, ea dominatur; animus nihil valet*—These sentences might shine perhaps in a Theme, but scarcely in an Oration. “Salust, saith Ascham, || requireth a learned

U

Reader

* Exod. 15.9. † Cesar L. 1. ‡ Salust bel. Jugur. || Schoolmast. p. 211.

Reader and a right Considerer—is not very fit for young men to learn out of him the purity of the latin Tongue; because he was not the purest in propriety of words, nor choicest in aptness of phrases, nor the best in framing of sentences; and therefore is his writing neither plain for the matter, nor sensible for men's understanding: In his writing is more art than nature, and more labour than art."

Livy.

Nor is this writer, though upon the whole deservedly admired, in many respects without blame. His history, were the whole remaining entire from the building of Rome to the reign of Augustus, would be unreasonably bulky; consisting as supposed of 140 books: Ten books are lost * even of those 45, which have reached our times, ending with the defeat of Perseus or Perpes, King of Macedon, by Æmilius Paullus.

Livy is faulty for his prefaces, long and too florid: † He hath more fire and sublimity than Cesar, but less simplicity and chastness.

The circumstance of the Sabines being drove into the river Anien, their arms floating in the Tyber and carrying the news of their defeat to Rome sooner than a special Messenger is scarce becoming the imagination of a Poet, but by no means the gravity of a Historian: *stantia arma ad urbem cognita in Tiberi prius pene quam nunciari posset insignem victoriam fecere.* ‡ He is very fond of Antitheses and of throwing in flowry remarks; some standing in the mouth of the Historian, || and some in

* Namely from the 10th to the 21st. † L. 1, 6, 21 and 31.
‡ L. 1. 37. || As, haud nihil ambigam—ib. Sect. 3. sed debebatur ut opinor—4.

in the way of narration : * which last, though very short and pleasing, yet cloy by occurring too often. The description of the combat between the Horatii and Curiatii † is indeed very elegant and affecting ; but delayed by preceding circumstances too minutely related, and interrupted by others thrown in during the contention : which circumstances must needs give the reader disgust every time they are introduced ; because like an impertinent By-stander, who is every now and then teizing his next neighbour with his own observations, they tend to divert his attention from the combat itself, which he is eager to see the event of. It is owing to these frequent remarks and crowding of circumstances more than to the subject matter, that the history is swelled to that unreasonable size ; notwithstanding the apology, that it taketh in above seven hundred years, *supra septingessimum annum repetatur.* †

The speech of the surviving Horatius upon killing his Sister for upbraiding him with slaying her Lover, one of the Curiatii, and that of his Father standing up in defense of the Action, wonderfully spirited ! this sarcasm in the former, *abi hinc cum immaturo amore ad sponsum*—and this Irony in the latter, *I, liētor, colliga manus, quæ paulo ante armatæ imperium populo Romano pepererunt* : Very spirited also is the description of the Roman horse coming up to the assistance of the foot, in the war with the Sabines. ||

U 2

The

* As thus upon the wicked methods practised by Amulius to come at the throne, *addit sceleri scelus ; stirpem fratris virilem interimit* : Sect 3. Upon the event of a battle fought by the Rutilians with the Aborigines and Trojans ; *neutra acies læta ex eo certamine abiit ; victi Rutili ; victores Aborigines Trojanique ducem Latinum amiserunt* : 4. On Rómulus defeat of the Cæninenses--*levique certamine docet vanam sine viribus iram esse* : 10. Upon the peace with the Sabines after the rape of their women ; *ex bello tam tristis læta repente pax cariores Sabinas Viris ac parentibus, et ante omnes Romulo ipsi fecit*. 13. † 25. ‡ L. 1. præf. || 37.

The event of the war between the Etrurians and Latins; on which side the victory fell, is judiciously deferred till the reign and actions of Ascanius; when every thing is placed in one view : *tantum tamen opes creverant* † But very ill disposed is the mention of Pythagoras, and the disquisition concerning the time of his arrival in Italy; ‡ because it interrupteth the narration, and confuseth the reader by a bad anticipation of Servius Tullius, above a hundred years before his reign : the right place for introducing Pythagoras was afterwards, when the Historian came to speak of the reign of Servius Tullius; and the disquisition ought to have been in the form of narration rather than as it now standeth in the mouth of the Historian. Very ill judged also is the anticipation of the Temple of Janus being shut after the death of Numa twice only; namely, in the Consulship of Manlius, and in the reign of Augustus. To mention these circumstances when speaking of the reign of Numa rather than in course was extremely improper; because it is bringing before the reader Names and Titles, which as yet he cannot be supposed to be acquainted with. Here he is put to a stand, and all in confusion is forced to inquire, what is a Consul? Who is Augustus? What is the *bellum ætiacum*? Again, in the war with the Sabines, the circumstance of burning the bridge across the Anien had been better mentioned after the battle than before, by way of Parenthesis after the words *equitibus in flumen acti sunt*; § and thus the reference, *ut ante dictum est*, would have been spared.

Livy is oftentimes very unnatural and obscure in the structure of his sentences; thus, *ergo virum cætera egregium secuta, quam in petendo habuerat, etiam regnantem*

† 3. ‡ 18. § Like this Parenthesis, *votum id Vulcano erat, or fratris hic filius erat regis.*

regnantem ambitio est : The natural order was this, ergo virum cætera egregium ambitio, quam in petendo habuerat, etiam regnantem secuta est. * Again, *revocatisque deinde ad concilium Latinis, Tarquinius collaudatisque;—ita verba fecit* : † Cæsar most likely would have placed the words in this order — Tarquinius revocatis — or, revocatis — Tarquinius ita verba fecit. In the speech of Pacuvius to Perolla, ‡ dissuading him from an attempt to stab Hannibal, the disorder and abruptness in the beginning is thought to be very suitable to the Father's concern and distraction at the rash design of his son : Per ego te, fili, quæcunque Jura liberos jungunt parentibus, precor quæsoque, ne ante oculos patris facere & pati omnia infanda velis — instead of, *Ego te, fili, per quæcunque* —

From these few remarks on the first book of Livy, offered as a kind of sample, the Reader may form a judgement of the other books, or at least he may be able to peruse them with more taste and discernment.

Thus you see History especially how capable it is of taking in all style, even the poetic. Poetry in the eastern dress as it were of long, flowing garments is a species of writing certainly very noble and pleasing, but so extremely licentious in the appearance given it by the Greeks, Romans and Moderns, that it may be looked upon only as the sport of fancy and imagination; shewy with unnatural mixtures, and restrained in nothing except the measure of words : And here they have forced language from its native freedom into the confinements of verse and rhyme; which surely must tire every Ear, that hath any true taste for sound, by ending always in the same measure. The words ποιητής, ποιημα, ποίησις, ποιήτευμα were at first applied to signify elegant, harmonious prose, saith Fabricius; § whence

* 35.

† 52.

‡ Lib. 23. 9.

§ Bib. Græ. L. 1. ch. 1.

whence Herodotus and other Greek writers entitled their works *ποιήσεις*, or with the names of the muses; and not confined to what is now called poet, poetry, poem, something in verse: Which is by Lord Bacon justly turned over to a mere art of speech, undeserving a place in his division of poetry into narrative, dramatic and allegorical. "Narrative poetry, saith he, is such an exact imitation of history as to deceive, did it not often carry things beyond probability. Dramatic poetry is a kind of visible history, having the theatre for its world, and giving the images of things as if they were present, whilst history represents them as past: But allegorical poetry is history with its type; which represents intellectual things to the senses. Allegorical poetry excells the others, and appears a solemn, sacred thing; which religion itself generally makes use of to preserve an intercourse between divine and human things." The use of allegory and analogy is frequent in the sacred writings: which the ingenious Author of Essays on the characteristics is for considering as consisting of four kinds, the poetic, oratorical, historical and didactic forms, in the manner of Lord Bacon, who saith, "Theology consists of sacred history, parable or divine poesy, and of holy doctrine and precept." This may be a very just light of examining the scriptures in; for never did history inform, precepts instruct, oratory affect, and poetry charm in so exalted and natural strains as here, in celebrating the power, wisdom and goodness of God: yet perhaps it may be as well to consider the style of the sacred writings by the same rules as we have that of the profane, under history; seeing the greatest part of them is historical. "For prophecy, saith the same noble writer, is a species of history; divine history having

having this prerogative over human, that the narration may precede as well as succeed the fact."

The sacred writings.

In no writings is the use of the preceding rules so discernible as in the sacred.

To begin then with facts which are the subject of history: and certainly no facts ever carried such proof of authenticity, as the scripture. For first, human testimony, where it can be obtained, beareth witness to their truth. What is prophesied of Cyrus by Isaiah and Jeremiah, even before he was born, concerning the occasion and manner of his taking Babylon, * and related by Daniel, † is it not confirmed by Herodotus and Xenophon? The dissolution and dispersion of the Jewish nation, yet not final extirpation; the destruction of the four great Monarchys, namely, the Assyrian, Egyptian, Grecian and Roman, foretold many years before it happened, and to the two last, I may say, before their existence, is not each ratified by every writer of Travels? Secondly, Reason and Nature, surer testimonies than writing, authorise the scripture facts: for instance, when it is said, that God after he had finished his works looked upon every thing he had made, and behold it was very good; that afterwards man by transgressing his maker's commands brought death and evil into the world, doth not reason assent to this origin of good and evil? Experience must convince every one, that the fall of man is true; and Hope may incline all to believe the promise and advent of a Redeemer. Nature laboureth with proofs of the deluge; which came on universally to destroy mankind for their wickedness, and at its departure left behind wonderful

phenomena

* Isa. 13. 17. 45. 1, 2. Jer. 50. 38. 51. 57. † 5.

phenomena as evidences of its appearance even to our senses in the bowels of the Earth.

Time and Place likewise are so characteristic in the scriptures, that they tend greatly to evince their truth.

Chronology is a great ascertainment of facts; for as is well expressed, *sine historia nulla est chronologia, sine chronologia nulla certa historia.* * No such eminent characters of time are to be met with as in the Bible. Where find we Eras memorable like the creation, the flood, the call of Abraham, the exodus, the building of the temple and its dedication, the Babylonish captivity and the birth of Christ? Where find we such ascertaining of years, month, week, day? The day of the week is in scripture a most wonderful character of time. Suppose for instance the year, month and day of Christ's crucifixion could be fixed astronomically, would not this be an appeal to nature for the truth of the fact? or what if the observation of the Jewish sabbath could be traced back through a series of years exactly astronomical from the present year up to the exodus, and be found there to commence on a Saturday; from thence again up to the creation, and be found there to commence on a Sunday, would not this be even a demonstration of the change of the sabbath, and of the scripture authenticity? Yet one is done; † and it is possible we may see the other done. Surprising it is to consider not only the accomplishment of prophecies in time, but even that of the types! The Israelites were ordered ‡ to *kill* the passover *בין ערבים* that is, the middle point between noon and sun setting; in the Roman way of speaking, the ninth hour, but with us, three o'clock in the afternoon, *the hour of prayer in the temple*; || and they

* Beveridge inst. chron. † Ferguson's Astronomy, p. 191.—1st. Ed. ‡ Exod. 12. 6. § Act. 3. 1.

they were to finish the offering by the time of sun setting, that is, by six o'clock: "Thou shalt *sacrifice* the passover at even, at the going down of the sun;" * at which time also the bodies of all that suffered death were to be taken down; at the ninth hour Jesus the lamb of God was killed, gave up the Ghost; † was taken down from the cross, and buried the same evening. ‡ Hence said our Saviour beforehand, "mine hour is not yet come," but when it was, then, "this is your hour and the power of darkness." In short, from the scriptures alone men have attempted to deduce the world's chronology; and perhaps from them only we can hope to see chronology not called, but established into a science.

Description of Place and People also ascertaineth scripture facts: A wonderful instance is the 28 chapter of Deuteronomy. Moses here after setting before his nation blessings for their obedience, and cursings for their disobedience in a general manner like the out-lines in drawing, at verse 36 cometh to particulars, as it were to give the features; which are drawn so strong, that it is known at first sight for whom each picture is designed. "The Lord shall bring thee and thy King, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other Gods, wood and stone." That the people and their King should go into captivity was an amazing event to be told them at a time, when they had no King nor any thoughts of a King for many years after, namely till the appointing of Saul! And what King and people except Zedekiah and his people did the Lord bring into captivity? and under what nation, which neither they nor their fathers knew, except the Babylonish? § Indeed before this time Jehoahaz was deposed by Pharaoh Nechoh King

X

of

* Deut. 16. 6. † Mar. 15. 34, 37. ‡ Jn. 19. 31. 42. § 2 K. 25.

of Egypt, was also put into bands, carried into Egypt, and died there; but not the people: * Nor yet in Jehoiakim, who was carried into Babylon, † was this prophecy absolutely fulfilled, but in his successor Zedekiah; whom with his people the Lord did bring unto a nation, which neither they nor their fathers knew, and there they served other Gods wood and stone many years, deprived of their dominion and liberty. But more amazing still are the Events, which followed the Babylonish captivity, spoken of from verse 49 to 57; where the Roman nation is evidently described under the distinguishing marks of situation, "from the end of the earth"—of the eagle the Roman standard, "אֶרְאֵה עֶשֶׂת עֶשְׂרֵת" shall fly upon the prey as the Eagle; "or, as the Eagle shall fly upon the prey"—Courage and cruelty, "of fierce countenance and shewing no favour"—besieging the Jews and demolishing the high walls, which they had built for their defense; and lastly, the exceeding distress they underwent during the siege, women eating their own children: All which things are not more plainly insisted upon in the narration of Josephus than here in the prophecy of Moses. The chapter finisheth with foretelling the final banishment of the Jews out of their own land, and general dispersion among all nations; "ye shall be plucked from off the land, which thou art going to possess, and the Lord shall scatter thee among all people from one end of the earth even unto the other." In this chapter therefore we have as it were a concise history of the Jewish polity from its first institution under Moses to its final dissolution by the Romans.

The characters in scripture are all natural, set forth with their faults as well as virtues. What is observed by Rollin ‡ as an excellency of Plutarch in his lives, may also

* 2 K. 23 31. † 2 Chron. 36. 10. ‡ Belles let. of the profane Hist.

also be justly observed of the sacred writers: "They are not satisfied with shewing us the General, the Conqueror, the Statesman, the Magistrate, or the Orator; but they lay open the inside of the house to the reader, or rather the heart of the persons they speak of, and let us see in them the father, the husband, the master and the friend:" and what is more, they make us see, that the best are but men: Abraham, Moses, the Kings, Prophets and Apostles have their failings: We have here no perfect Heroe except Jesus Christ, who was indeed tempted in all points like as we are, yet without sin. Nothing can be more surprising than the character of the Messiah, as drawn throughout the scriptures from the third of Genesis to the end of Malachi: Indeed this we may look upon as the main figure with a group of lesser figures, contrived and situated on purpose to set it off to our admiration and regard: in him center the whole Jewish ritual, chronology, prophesy, the promises and mercies of God; yea, I had almost said, the whole Jewish history.

Prophecy is distinguished as a *very sure word*; * and well it may: For it hath subsisted from the beginning as a test of truth, to which every surviving generation may appeal, fulfilled and fulfilling. "Now I tell you before it come, saith Christ, that when it is come to pass ye may believe that I am he." † The promise given to Abraham, that his seed of the fourth generation should possess the land of Canaan, ‡ raised an expectation of its performance in all his pious descendants: Hence Jacob was positive "God shall be with you and bring you again unto the land of your fathers"—§ so

X 2

. was

* So *ὑπερβαλόντων* might be rendered in the superlative degree as the comparative often is and must. † Jn. 13. 19. ‡ Gen. 12. 7. 15. 16. § Gen. 48. 21.

was Joseph, " God will surely visit you, and ye shall carry my bones from hence ; " * and when this prophecy was fulfilled, how must it confirm the faith of all those who had piety and attention enough to look for its accomplishment. If men are inclined to admire the sagacity of Polybius the Greek Historian, as a kind of foresight, when he declared, that Rome would one day return from a republic to a monarchy ; † how can they help being astonished at the prophecys and accomplishments in scripture ? The foregoing particulars are the monuments, which stand forth to public view and manifest to all generations the veracity of the scripture history, to say nothing of internal proofs drawn from the purity and excellency of its doctrines and precepts ; and above all, from their influence by the spirit of God operating upon the hearts of such as believe and practise them : For, as our Saviour saith, " if any man do his will, he shall *know* of the doctrines, whether they be of God. "

Nor doth the sacred history more excell in the verity of materials than in their choice and disposition. Here indeed we are not to look merely for the affairs of this world, continual wars and the schemes of human policy ; but for points of higher concern, those of heaven and religion. The sacred history may be considered as a history of Providence. It beginneth with the origin of this world, with man, his fall and promise of recovery ; is continued concerning a particular people under the immediate government of God through a series of 4000 years, and concludeth with a display of divine favour to all mankind in the person of Jesus Christ. In this history the springs of actions, and their events are truly laid open, the heart and secrets of man are made manifest,

* Gen. 50. 25.

† Lib. 6.

fest, nay the counsels of God : Chief facts only and principal circumstances are made choice of; and related without so much as one reflection or reference, in familiar language, each word running in the natural harmony and order of speech.

We are told of Noah's being overtaken with wine ; Lot's two daughters lying with their father not from lust, but to keep up the family ; Abraham and Isaac disowning each his wife ; Rebekah's putting Jacob upon getting the blessing, and Peter denying his master : But not whether either of them did wrong ; that is left to the determination of the Reader, who if he at all consider what is right cannot help pronouncing them faulty in these particulars ; and they, who from the silence of the writer would exculpate the Patriarchs, Prophets and Apostles by allegorizing, and by strained interpretations, seem neither to consider that it is not the duty of a historian to make remarks, nor the intention of the scriptures to represent good men in every respect faultless. Three of the Evangelists indeed set forth Peter's crime by a remark beautifully added in the way of narration. " When Peter thought thereon, he wept," saith St. Mark ; " * Peter went out and wept bitterly " saith St. Matthew † and St. Luke. ‡

Take for an instance of conciseness the fourth chapter of Genesis, what is said of offerings, and particularly of Cain, that " he talked with Abel "—that is, had some debate and dispute with him ; about what the historian doth not say, nor was there any occasion : For can the Reader help conceiving what might be the subject of contention between the two brothers from what is said before of their offerings and different treatment they met with from God ? Though the Samaritan Copi-

est,

* 14. 72. † 26. 75. ‡ 22. 62.

est, the Septuagint after him, and Kennicot after both * were either perverse or not wise enough to conceive it, when they put into the mouth of Cain these senseless words "let us go into the field ;" which their employments would scarcely allow them ever to quit : "Let us go into the field — and it came to pass when they were in the field" — How trifling this repetition, and how unlike the conciseness of Moses ! The wisdom by which he spake taught him the value of words better than to use them thus idly and insignificantly. He hath only told us the more important points ; which were, that some dispute arose, that Abel was murdered, and Cain with his descendants rejected for their wickedness. Again, the fifth chapter containeth above a thousand years in a most curious chronological genealogy of the Patriarchs ; whose lives are made to run parallel with the years of the world from Adam down to Noah with the striking facts only of Enoch's piety and translation ; "Enoch walked with God," a sentence which compriseth a volume ; so the Psalmist, "I have set God always before me ; he is on my right hand, therefore I shall not fall." Can any thing be said stronger, or more to the advantage of a man even by giving a history of his whole life and actions than that he walked with God ? But it is still stronger in the original, where the verb is in Hithpaël, as much as to say, Enoch walked with God, and God with him : They as it were kept constantly together, were inseparable companions, and never went any where but with each other, walking side by side as husband and wife, or as familiar friends endeared by reciprocal love and similitude of tempers. The flood was the great revolution of nature, and is therefore much insisted upon, remarkably in the point of chronology.

"Noah

* Diff. on the print. Heb. Text.

"Noah was six hundred years old, when the flood of waters was upon the earth : In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up : * In the six hundredth and first year, in the first month, the first day of the month the waters were dried up." † The tenth chapter is amazingly comprehensive, exhibiting the origin and state of all nations after the flood ; though very briefly in this and the next, till you come in the twelfth chapter to Abraham and his descendants ; where you enter upon action and events, which come on thicker and thicker to the exodus and settling in the land of Canaan. Lastly, take for one instance out of many in the New Testament the beginning of the second chapter of St. Matthew ; where the writer purposely avoided telling the time of the wise men coming to Jerusalem after the birth of Christ in the first verse, and of the star's appearance, in the seventh ; because the single circumstance of slaying the children from two years old and under was of itself sufficient to ascertain the time of both : A Writer of less wisdom than St. Matthew would have related it with this kind of repetition. Now about two years after Jesus had been born in Bethlehem—came wise men to Jerusalem—then Herod enquired of them diligently what time the star appeared ; they made answer, above a year ago—Herod, when he saw that he was mocked of the wise men, sent forth and slew all the children, that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time that he had diligently enquired of the wise men.

The Evangelists, it is very evident, selected their materials ; because though they agree in general yet in particulars

* 7. 6, 11.

† 8. 13.

particulars they vary, one adding some facts or circumstances, which were omitted by the other. Thus in St. Luke are supplied certain transactions preparatory to the birth of Christ, and during the two first years of his life, which in St. Matthew have no notice taken of them at all; particularly that Joseph and Mary after the days of her purification, that is, forty days, * departed from Bethlehem to Jerusalem, and from thence to their own city Nazareth: Here doubtless it was, that the wise men instead of going to Bethlehem were directed by the Star to the *house*, † where the young child was. ‡ St. Luke again passeth over in silence the next ten years, which are supplied by St. Matthew in his second chapter, and proceedeth to the circumstance of his disputing with the Doctors in the Temple, when he was twelve years old. || St. Mark beginneth at the time of Christ's entrance upon his public ministry, when he was about thirty years of age; but the Gospel of St. John is quite supplemental, beginning higher, and adding many things, all in sweet dialogue. The conciseness yet fulness of the scripture is amazing; that such a view of above four thousand years transactions could be given within so small a compass of writing is itself a mark of divinity: Had the sacred history been written as the profane, we might more than suppose that the § world could not have contained the books that should have been written. Another thing, which contributeth to the conciseness as well as beauty of the scriptures is the disposition of the materials.

1st, In respect to the order of time; which is often and very beautifully inverted: Thus, what is mentioned in the beginning of the eleventh chapter of Exodus, God had told to Moses sometime before this his last interview with Pharoah, no matter when; and

* Lev. 12. 2, 4. † Mat. 2. 11. ‡ Lu. 2. 22. 39. || Lu. 2. 41.
§ St. John. ch. 21. ver. 25.

ter when ; and the three first verses are to be read as in a parenthesis, or as spoken aside with the verb **אמר** rendered in the pluperfect. " Now the Lord had said unto Moses "—The last verse of the 10th ch. is to be read in connection with the 4th to ver. 8 of the 11th ch. where Moses still in company with Pharoah informeth him what should happen to him and his people that very night, which was the 14th of the month ; after which notice he took his final leave : Thus, " And Moses said, thou hast spoken well, I will see thy face again no more : Moses said moreover, Thus saith the Lord, about midnight I will go out into the midst of Egypt ; and all the first born in the land of Egypt shall die—and all these thy servants shall come down unto me, and bow down themselves unto me, saying, get thee out, and all the people that follow thee ; and after that I will go out : Then he went out from Pharoah in a great anger. " In like manner is to be considered the first part of the 12th. ch. to ver. 28. concerning the lamb for the passover, which the Lord had commanded Moses to be prepared some days before, most likely on the first day of the month ; for they were ordered to take up the lamb on the tenth : The last verse of the 11th ch. is connected with the 29th of the 12th. " And the Lord hardened Pharoah's heart, so that he would not let the children of Israel go out of his land. So it came to pass that at midnight the Lord smote all the first born in the land of Egypt "—What therefore by an ignorant observer may be rashly censured as an incoherence and defect, * in this view appeareth to be finely disposed. To relate these directions from God to Moses in the order of time they were given would destroy all that effect, they now produce, placed with
Y their

* See Kennicot diff.

their execution. Again, The conversation between God and Cain Gen. 4. 7. is continued in ver. 9. "Unto thee shall be his desire and thou shalt rule over him. And the Lord said unto Cain, where is Abel thy brother?"—The eighth verse being to be read thus in a Parenthesis: Now Cain had talked with Abel his Brother---This fact had it been told in the order of time must have followed the 5th ver. thus; "Cain was very wroth and his countenance fell; and he talked with Abel his Brother, and it came to pass that as they were in the field Cain rose up against his Brother and slew him:" But then the Reader being too soon apprised of this incident would have lost all that surprise at Cain's four behaviour he is now thrown into by the suspending and sudden unravelling the main cause of it. God is here introduced talking with Cain mildly and with compassion, as if he knew nothing of the crime he had been guilty of, like Elisha with Gehazi, * or a tender parent with a child; who would lead him to a confession of his fault, and make him his own accuser without telling him of it: But finding him lost to all sense of remorse and ingenuity, he cometh upon him as a severe judge, laying open his whole guilt and condemnation: "Ah Cain, what hast thou done!" Here every thing is as it were brought upon the stage; and in Cain is finely represented the character of an obdurate sinner, a true villain sullen and unrelenting to the very last. †

The order of time is also found inverted for the sake of avoiding too great a croud of cotemporary facts and circumstances. The confusion and dispersion at Babel is supposed by some to have happened during the life of Peleg from what is said of his being so named, because

* 2. K. 5. 25. † See the Parenthesis marked in Mat. 1. 22. 4. 18. 27. 9. Jn. 6. 6. 7. 39, 50. 11. 18.

in his days the earth was divided. * If then the affair at Babel happened in the days of Peleg, the order of time required it to be mentioned with him in ch. 10. ver. 25. or with Nimrod ver. 10; the beginning of whose kingdom was Babel, and who most likely was a Ringleader of these *Sons of Men*: But had this transaction been inserted on either of these occasions, it would have broke in upon the subject of Noah's descendants, by whom the nations, that is, the gentile nations were divided in the earth after the flood. All perplexity is therefore avoided by introducing it after the subject is finished: "Now for some time after the flood † the whole earth was of one language and of one speech—‡ Then follow ¶ the generations of Shem, which constitute the holy line, in a chronological series down to Abraham. The same wise conduct is observed in the account of the creation; where the circumstances of the garden of Eden, the formation of woman and the institution of marriage are not crowded into the first chapter after ver. 28; but are reserved to the second chapter in the manner of a supplement, though I think the first chapter should be made to finish with the second verse of the second chapter.

2dly. In respect to things the disposition is excellent. The sacred history is obviously divided into several periods; as that of the flood, the call of Abraham, the Exodus, settling in the land of Canaan, the building of the temple, and so on. The transitions from subject to subject appear very natural and easy, though more so in the original than in the translation. The Translators of the old Testament in particular seem not to have attended sufficiently to the use of the prefix *Y*, which is the usual conjunctive particle,

Y 2

ticle,

* Gen. 10. 25. † For so I would render the future tense
‡ Gen. 11. 1. ¶ 11. 10.

ticle, and is variously to be rendered according to the context, the tense of the verb, and the Idiom of the language into which the translation is made. First γ is an adverb of conjunction; *and, also, for, but, so, thus, therefore*: secondly when preceded by לֹא *not*, it is an adverb of denial or separation; *neither, nor, either, or*,—Thirdly of time; *now, just now, then, the instant, immediately, as soon as, just as, in the mean while, when, since, after, soon after, some time after, for some time after, after this*—It is also oftentimes to be omitted in the translation as redundant; be turned by the infinitive, subjunctive moods, or otherwise as may suit best. * The Translators have attended mostly to the first and second use; as in Exod. 20. 4. Deut. 5. 8. γ is rendered *or*; in Exod. 20. 10, 14. Deut. 5. 14. Ps. 1. 1. and many other places it is rendered *nor*, and so it ought in Gen. 2. 6. “nor had a mist ascended from the earth to water the whole face of the ground:” But to the third use they have not been sufficiently attentive; and hence, to say nothing of the ill division into chapters and verses, an inconvenience which all men of sense complain of, † the connection on many occasions appeareth not so easy: And this is one cause why the translation oftentimes is not so agreeable to the Idiom of the English, or to that of any other language. The rules concerning γ conversive seem to have diverted most men from seeing the accuracy and comprehensive meaning of the Hebrew tenses. Indeed it is no wonder, that the Hebrew tenses should be misapprehended, since even those are mistaken in Latin and Greek, as is abundantly evident from translations and modern writers of Latin. It is true, the constant use of the conjunctive γ is very peculiar; and to accommodate things

* See part 2d. p. 84.
Blackwall's fac. Class. vol. 2.

† See Lock pref. to St. Paul's Ep,

things to the Idiom of other languages the Hebrew perfect with ך prefixed must very often be rendered as our future, and the Hebrew future as our perfect, pluperfect and present : yet this doth not invalidate their accuracy in nature and idea. Neither is ך prefixed to the Verb always conversive, instances to the contrary might be produced without number : let the following suffice. *וירדו* and *let it divide*, not it divided ; * *וירדו* and *let them have dominion*, not they have dominion ; † *והשקה* and *watered*, not shall water ; ‡ *והיה* *became*, not shall become. || If the Tenses are truly stated in part the second, § as is attempted, from nature and use ; the Reader may thence be enabled to conceive and express them rightly, without the addition of any more examples.

The introduction of Persons is in no writings observed with so much nature, variety and beauty as in the sacred. How familiar and pleasing is the dialogue throughout the Gospel of St. John ! How full of awe and concern that between God and Cain ! ** What Oratory ever prevailed like that of St. Peter, Stephen and St. Paul ? †† Nothing can be finer than the contrast in the speeches of Tertullus and St. Paul. ‡‡ The Epistles of the Apostles to the Church of Antioch, of Felix to Claudius make an agreeable variety. ||| Where ever did the grandeur of heroic poetry appear so superior and striking as in the triumphant songs of Deborah and Moses ? *†* or in Isaiah's bitter taunt at the fall of Babylon ? *‡* Where did ever mournful Elegy complain in more affecting strains than in the lamentation of Jeremiah, *||* or in that of David over Saul and Jonathan, and

* Gen. 1. 6. † Ib. 26. ‡ Gen. 2. 6. || Ib. 10. § p. 52, 99, 108. ** Gen. 4. †† Act. 2. 14. 71. 17. 22. ‡‡ Act. 24. 25. ||| Act. 15. 23. 23. 26. *†* Jud. 5. Exod. 15. *‡* Isa. 14. 4. *||* Jer. 9. 1. Lam. 1. &c.

and over his son Absalom! * Great part of the Scripture is perfectly dramatic, representing things, persons and actions as in real life. How delightful the scene on interview between Adam and Eve, † between Abraham's servant and Rebekah, and that between Isaac and Rebekah! ‡ Nothing is here exhibited to view but pure nature and innocence; nothing indecent, *quod incredulus odi*. || How pleasing and full of incidents is the history of Joseph and his Brethren! What real court of judicature was ever more striking and awful than that described in the Acts of the Apostles; Festus on the Judgement seat, King Agrippa with other Personages sitting by him, Paul at the Bar and his accusers standing around? § but no part is more striking than Paul's defence of himself, his acquittal, and the Council breaking up: ** “And when he had thus spoken, the King rose up, and the Governor and Bernice and they that sat with them; and when they were gone aside, they talked between themselves, saying, this man doth nothing worthy of death or of bonds: then said Agrippa unto Festus, this man might have been set at liberty, if he had not appealed unto Cesar.” The introduction of the Creator in the first Chapter of Genesis, commanding things into Being, is as much superior to any machinery in the greek and latin Poets as heaven is to earth, or reality to fiction. “And God said, let there be—let the waters be gathered into one place, and let the dry land appear—let Luminarys be in the expanse of heaven to give light upon the earth:” But not, let man be; a divine council is held on this occasion: “Let

us
* 2 Sam. 1. 19. 18. 33. David's lamentation over Saul, and Isaiah's insultation over Babel are turned into elegant Latin verse by Dr. Lowth in his deservedly admired work on the Hebrew poetry. † Gen. 2. 23. ‡ Gen. 24. || Hor. de ar. poet. line 188. § Act. 25. 6, 7. 23. ** ch. 26.

us make man in our image, after our likeness." Longinus and Boileau both discerned a sublimity in these passages, though neither saw where it lay : The former supposed it to lie in the sentiment, the latter in the tenes; but it can be found only in the introduction of person. No sublimity would have appeared had the facts been barely related in this or the like manner : God commanded light to be—God caused the waters to be collected into one place, that the dry land might appear—God fixed Luminaries in the firmament of Heaven to give light upon the Earth. The justness of this observation will evidently appear from a real case by comparing St. Matthew and St. Luke, who barely relate the action of our Saviour calming the sea, with St. Mark, who introduceth him doing it in person. " He rebuked the winds and sea ; and there was a great calm : * He rebuked the wind, and said unto the sea, peace, be still ; and the wind ceased and there was a great calm. " † Here the matter of fact is the same in each writer, though not the sublimity in the manner of representing it. *Parvis componere magna*—to compare divine realities with human fictions if it may be allowed, I would offer that passage in Virgil, ‡ where Neptune is introduced stilling the storm, raised by Juno.

Eurum ad se Zephyrumq; vocat ; dehinc talia fatur :

" Neptune calleth to the winds, and saith " — what? not peace, be still in character of Deity ; but like a violent scold raves and threatens only :

Quos Ego—sed motus præstat componere fluctus.

I'll—but hold, I had better allay the storm." Here the ellipsis, *quos ego*, and self-correction, *sed motus*—might

* Mat. 8, 26. Lu. 8. 24. † Mar. 4. 39. ‡ Æn. 1. 131.

might well enough become the weakness of man, but scarcely the perfection of Deity; Yet what is more out of character the correction avails nothing; he is carried away with the same passion in the next lines.

Post mihi non simili pœna commissa luetis.

"Next time I catch you offending, you shall not come off so easily."

*Sic ait, & dicto citius tumida æquora placat,
Collectasq; fugat nubes, solemq; reducit.*

These are the only lines, which carry so much as the appearance of sublimity in them; and even these come short of the true sublime, because it is not said, "He rebuked the wind, and said unto the sea, peace, be still; and instantly the seas were calm, the clouds dissipated and the sun shone out:" But in the way of mere narration, "immediately he calmed the sea, dispersed the clouds and made the sun shine out."

The sacred writers knew when and how to be lofty, and when to be plain and familiar. It is St. Paul's glory, that he preached not with wisdom of words, and excellency of speech; * on which St. Jerom hath remarked, that the Apostle here spake in earnest and not in strains of humility: Origen † alloweth, that the Apostles accommodated their language τῇ ἰδιωτεία τῶ πληθὺς to the plain way of speaking in use among the common people: St. Chrisostom also is for allowing the want of learning in the Apostles, καταγορῶμεν ἀποστόλων ὡς ἀμαθῶν. || From these concessions of the Fathers perhaps it is, that some moderns have taken so much liberty in depreciating the style of the new testament writers more than from their own

* 1 Cor. 1. 17. 2. 1, 4.
on 1 Cor.

† Contra Cels.

|| Hom. 3.

own real judgement in the original : For they could know Greek only as a dead language ; and yet they have found fault with greater licence than even writers, who knew it as a living language. These men sit in judgement upon the sacred Penmen with great peremptoriness, and constantly condemn them for I know not what Hebraisms, Solecisms, Barbarisms ; nay they will scarcely allow them the credit of writing at all, because forsooth they do not always write as a Plato or Demosthenes : But the Fathers allow the accusations of unlearnedness in the Apostles occasionally only, and not that their style was in general common and inelegant ; as Origen saith, they spoke the language of the most reputed for learning τῶν πεπαιδευμένων νομιζομένων as well as that of the common people. And what is more to the point, they justly plead that such accommodation of language to the unlearned redoundeth to their praise and glory ; because by this means only revelation could be of use to the generality of mankind. Thus the wise antients knew how to admire the seeming blemishes of the Apostles, and improve them into real beautys ; whilst some modern Critics are rash enough to condemn them ; who seem to be wise in their own conceits and prudent only in their own eyes, hardy Bolinbrooks ; of whom even the Saviour of the world was forced to say, “ I thank thee O father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ” The Gospel is preached to the poor, to humble sinners ; not to the opinionated wise, nor the self-sufficient righteous, the whole who want no physician. The style of the scriptures occasionally and when requisite is truly sublime and elegant ; on the contrary, where plainness is required, as in narrative and preceptive parts, nothing can be more familiar,

Z

and

and therefore really excellent, if the observation of Aristotle be just, "that to write well in any language a man ought mostly to speak as do the common people, but always to think as the wise;" and to much the same purpose that of Cicero, "in speaking it is a very great fault to depart from the use of common language and common sense." *

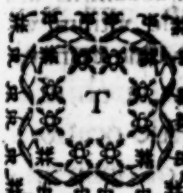
Thus we have considered the style of the profane and sacred writers not like most writers on this subject by a mere selection of particular beautys; but have examined them by such rules as teach a survey of the whole: And I hope these rules make it appear that the scriptures, particularly the Old Testament, are the great treasury of all magnificence and simplicity, that it is possible to conceive in thought, or express in language.

* Dicendi omnis ratio in medio posita, communi quodam in usu atq; in hominum more & sermone versatur—in dicendo vitium val maximum est a vulgari genere sermonis atq; a consuetudine communis sensus abhorreere. De orat. L. 1.



DISSER-

DISSERTATION the Fourth
ON
The ART of just SPEAKING.

HE art next to writing well is that of speaking well; which crowns the whole. Just speaking, which the Latins name *pronunciatio*, is of such importance, that no one can neglect it without depriving eloquence of its chief strength; nay a good delivery will set off even an indifferent composition: For the greatest part of an audience are struck not so much with what is said as the manner of saying it, which manner may be considered to be such as is either requisite and proper, or ornamental and graceful.

The requisites of speaking in public, without which a man ought to be even ashamed to speak, are distinctness in pronunciation, audibleness of voice, and propriety with respect to quantity, stops and emphasis.

Distinctness in pronunciation will be effected, when there is no defect in the organs of speech, nor any misapplication of them; but where to each vowel and con-

sonant is given their proper power, free of all affectation, hurry and drawling. If the organs of speech be defective, which indeed is happily seldom the case, it is scarcely in the power of art to rectify them: But their misapplication, which very often is the case, may by care and attention always be rectified. The most remarkable misapplications in the organs of speech are what we commonly call stuttering or lisping; both committed in respect to the consonants. Stuttering is owing to a retention of the tongue too long in its position to the teeth, palate and throat at the beginning of a word: Thus for instance in *Free*, *Lord* and *God*, the tongue is confined to the teeth too long in the formation of *t* in *Tree*, to the palate, of *l* in *Lord*, and to the throat, of *g* in *God*. The way then to correct these *hæsitaciones lingue* is to remove the tongue quick in the formation of simple sounds. Lisping is a fault incident chiefly to children, and may easily be corrected, as being nothing else but the improper use of the aspirate *th*: thus instead of *Sir*, a child is apt to say *thir*. Affectation, which not a little occasionally indistinctness, is the improper changing of open and long vowels into narrow and short; * the dropping of consonants, or sounding them very soft and with imaginary politeness. Thus *commandment*, *God*, *salvation*, *pardoneth*, *absolveth*, *madam*, some affect to pronounce *commeanment*, *gad*, *salveation*, *pardons*, *absolves*, *meam*. Attending sometime ago to the pleadings at the King's Bench Bar I was much offended by a certain Gentleman continually addressing the late chief Justice with the title of my *led* and your *ledship* instead of my *Lord* and your *Lordship*. If Gentlemen, to ingratiate themselves with the Ladys, Sardanapalus-like think affectation necessary in conversing with them, they would do well to

* See part 1st. p. 9.

to confine the prim mouth and soft voice to those occasions only, and when they speak in public assemblys to assume the voice and speech of a man; that we may not have a female senate, nor women to speak at the Bar, or in the Church: *Sit in primis lectio virilis, & cum suavitate quadam gravis.* * Another cause of indistinctness in pronounciation is a short and quick way of speaking. This must be corrected by taking more time and leisure, though caution should step in to prevent falling into the other extreme of a lifeless, or whining pronounciation. And here the same advice, that was given for the resetting of affectation to female assemblys, may be given to the whining tribe; that they would confine themselves and their cant within conventicles, to dullness and perverseness, and not come with it into the church.

The next requisite is audibleness of voice, the being neither too soft nor too loud; but suiting the voice to the greatness or smallness of the place and audience. The voice ought not to be too low, because then what is said is heard not at all by those that are at a distance, and with difficulty even by those, who are near; nor ought it to be too loud, because it is then apt to produce confusedness of sound to the audience as well as inconvenience to the speaker himself. With respect to speaking low one fault should be carefully avoided, which is that of too sudden and distant fall of the voice at the end of a sentence somewhat like falling from level ground into a pit: The period ought always to be audible; because it is the conclusion of the sense.

A third requisite is a due regard to quantity. It is not often, that any gross mistakes are committed in this respect by public speakers, who observe the length and shortness of syllables pretty exactly and agreeably to general

* Quint.

neral custom: Yet some words there are in which they differ, such as whether it should be *accademy*, or *accademy*; *industry*, or *industry*; and many other words, particularly proper names in the Bible. It were to be wished therefore, that some learned Lexicographer would carefully fix the quantity of words with proper reasons for the consultation of those who are apt to hurt the ear with impropriety: This is greatly attended to by Mr. Johnson in his dictionary. Some I have observed to pronounce the last syllable long of all words ending in *ite* like *finite*; so *infinite*, *intuitive*, *negative* not *infinite*; *intuitive*, *negative*: but surely notwithstanding any reasons a man may draw for this practice from the latin quantity, he must appear particular and pedantic; and is certainly wrong, if general custom of pronunciation be any good rule.

The last requisites and of most importance are stops and emphasis; by which the speaker is to convey sense and force: For whoever in these particulars is a good reader, will be a good interpreter.

A stop is a pause or taking off the voice in a certain time not for the sake of taking breath, but to express a separation in the parts of speech, and point out their dependence. A just observance of stops therefore will illustrate the sense, but an improper use will obscure it, either in speaking or writing. For example; "Ye that have followed me in the regeneration when the son of man shall sit on the throne of his glory ye shall sit upon twelve thrones"—† In this sentence there will be a great difference either as a stop is made after *followed me*, or after *regeneration*; and the question may be which is true? I should suppose the stop ought to be after *followed me*, and that *in the regeneration*, of which *when the*

† Mat. 19. 28.

the son of man shall sit on the throne of his glory is explanative, is connected with *ye shall sit*. Again, "from the Gentiles; unto whom now I send thee to open their eyes" — † Here the infinitive *to open* is in the bible falsely separated from *I send* by a comma, and thrown into another verse: Hence inattentive readers are led to stop absurdly at *I send thee*, and sink their voice as if it finished the sense; so they do in the exhortation of the common prayer after "when we assemble and meet together" — To do what? The infinitives immediately following declare what, namely, to render thanks, to set forth his most worthy praise, and to ask those things which are requisite and necessary as well for the body as the soul. "Favourably, with mercy hear our prayers" † So ought this sentence to be stopped with a comma after *favourably*, separating it from *with mercy*; which is added in the nature of another adverb for the sake of amplification; as if it had been said, "favourably hear our prayers, with mercy hear our prayers." In like manner ought to be stopped this sentence; "and we worship thy name ever, world without end," § To enumerate all the mispointings in the bible and common prayer would be endless; which, without great care, will subject the reader to continual mistakes. Indeed the method of stopping will often be found very absurd in most writings, if we may judge of it by this definition, that a stop is a pause in a certain time not for the sake of taking breath, but to separate the parts of speech, to divide sentences and at the same time point out their relation and connection. The marks of stopping in use with us are four, called, comma, semicolon, colon and period; which would serve well enough, provided they were

† Act. 26. 17.

‡ In the Litany.

§ In the *te Deum*.

were always judiciously applied: To assist their application therefore I would offer the following remarks.

The comma is a short rest in a sentence itself, made use of to point off participles, words in apposition, a relative from the antecedent, conjunctive particles when they couple words not immediately in conjunction but standing at some distance, the nominative case when separated from the verb by the intervention of a relative before another verb, and on many other occasions; of which it may be necessary to exemplify only the two last. "Man that is born of a woman hath but a short time to live and is full of misery." Here the nominative case *man* is parted from the verb *hath* by the sentence *that is born of a woman* intervening, and the conjunction *and* coupleth not immediately between *live* and *is*, but between *hath* and *is*; therefore let the sentence be stopped thus: "Man, that is born of a woman, hath but a short time to live, and is full of misery." Some make it a practice to stop the time of a comma after every two or three words, even though the sense should require no pause; by which means they delay words in immediate connection, and are tiresome to the Hearer: This therefore is an exceeding ill practice and ought to be avoided: Some again read on till they are out of breath, and often are forced to stop improperly.

The semicolon and colon are longer rests, implying that the thought is finished only in part, and carried on with some variety in a new sentence; that some inference is made, or some reason assigned: The period is a full stop at finishing the whole thought; as thus: "Man, that is born of a woman, hath but a short time to live, and is full of misery: He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay."

Emphasis

Emphasis † is the pointing out some eminent word with some little force and elevation of voice: Many are apt to give too strong a force, which it is even painful to hear. In a sentence are always one or more words, that require emphasis; while others are to be run off lightly and hastily. To make many observations on emphasis would be tedious, and, one would think, unnecessary; yet some remarks may be requisite: For so extremely absurd are many in this point, laying a stress upon words they ought not, that they may be said to place an emphasis upon every word; nay, even on the very syllables and letters. I have observed some to be guilty of this fault on the letter *s* chiefly when final; which is a kind of hissing or serpentine sound particularly disagreeable to the ear, and too often occurring in the english language: It ought therefore to be touched easily and lightly as possible; and so ought all unemphatic words.

1st. The article *the*; prepositions; the adverbs *and*, *not*, *neither*, *nor*, *or*, *so that*; auxiliary verbs, such as, *have*, *do*, *may*, *can*, *is*, * and pronouns; all these are to be touched lightly, without any emphasis unless they stand in opposition; in the way of antithesis, either expressed or implied.

2d. Now, when an adverb of time, as, "when did you come? just now," is emphatical; but not, when an adverb of reason, something like *igitur* in latin; as, "now then we are ambassadors for Christ" — *Both*, when a numeral adjective, as, *both* of us, is long and emphatical; but not, when used as a couplative with *and* like *et et* or *que que* in latin, as, *noctesq; diesq;* both night and day; "both now and ever vouchsafe to hear us, O Christ." This use of *both* is very frequent in the bible and common prayer; and it ought to be pronounced

A a

ced

† *Ἐμφασις* from *ἐμπαίνω* to place a thing in sight, or make it manifest.

* See part 2d. p. 54, 55.

ced light and short as possible, as if written, *butb*, with *u* very short. * In the second collect for evening prayer, "that both our hearts may be set to obey thy commandments," to hear *both* read long, as it generally is absurdly, like a numeral adjective, confuseth the hearer by bringing to his imagination the idea of two hearts in man instead of one. *There*, when an adverb of place, as, *there* in that place, is emphatical; but not, when used before the verb in the room of a nominative case, † as, "let there be light; and there was light—and there is no health in us:" on these occasions it ought to be pronounced short, as if written *ther*; which I have seen so distinguished properly enough. *For*, when an adverb of reason ‡ ought to be distinguished with some little force from *for* a preposition, the sign of the dative case, || *That*, when a pronoun demonstrative, as, *that* man, is emphatical; but not when a relative, as, "man that is born"—or an adverb like *ut* and *quod*, as, "I have told you beforehand, that when it is come to pass"—*And*, if a sentence intervene between the word which it joineth, should receive some little point and stop, as; "and, when you have done all that is commanded you, say, we are unprofitable servants—and, that they may truly please thee, pour upon them the continual dew of hy blessing." *Too*, when comparative, as, *too much*, is emphatical; but not when an adverb in the sense of *also*, *likewise*, *as well as other things*; as, "language too hath its elements." Lastly, all antecedents § are emphatical; as, "unto *me* who am the least of all Saints—*man* that is born"—so are all words in antithesis; as, "*man* not *woman* ought to have the pre-eminence by nature and the laws of God: The Scribes and Phari-
sees.

* See part 1st. p. 10. † See part 2d. p. 92. ‡ See part 2. p. 87.
|| part 1st. p. 24. § part 2. p. 47.

Jesus say, thou' shalt love thy neighbour and hate thine enemy; but *I* say unto you, love your enemys—forgive us *our* trespasses, as *we* forgive them that trespass against us."

So much for emphasis of words; besides which there is also that of sentences. In the scriptures a difference ought to be observed between the mere narrative parts, and the didactic; the one should be read familiarly, and the other with gravity and authority; though great care should be taken of extremes, not to be too light nor theatrical. For example, suppose you were to read in St. Matthew ch. 4. from v. 23. to v. 2. of the fifth chapter, all which is narrative; and then go on to the end, the whole of which is preceptive or didactic; if you read both alike, neither will have any effect; or suppose you were to read the first chapter of Genesis, you ought to be more important and pompous when God speaketh "let there be light" than when the Historian "and there was light." Can any one read the melting lamentations of Jeremiah in an uncomplaining strain? "All her people sigh; they seek bread; they have given their pleasant things for meat to relieve their soul: See, O Lord, and consider; for I am become vile. Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, which is brought upon me; wherewith the Lord hath afflicted me in the day of his fierce anger." The reader sometimes even in the compass of a single chapter hath occasion to personate different characters; and therefore should be different in his manner of speaking according to the tenor of each character. The severe reproach "ye serpents, ye generation of vipers—go, tell that fox—get thee behind me satan, to Peter"—have another kind of force in the mouth of the meek, compassionate Jesus than

than they would in that of the Apostles, who were for commanding fire from heaven to consume their opponents : So hath the answer " nay verily ; but let them come themselves, and fetch us out " * in the person of Paul than in that of a rude Clown. Let the reader then picture to himself the real character in nature, he is to personate, and he will not be lifeless nor liable to over act his part ; but will impress the word of God upon the hearers with sense and becoming energy : In short, let a person consider how he should speak the same thing in private conversation, and it will help him to deliver it with much propriety in a public assembly ; with as much propriety as the requisites of just speaking can furnish him.

The ornaments of just speaking are person, voice, accent or intonation of voice, and gesture.

A good person of proper height and pleasing countenance is an ornament very commanding and agreeable, but the gift of nature, not of art ; though art may help a man to make the most of his person.

Voice is likewise the gift of nature. This in man the masters of musick have distinguished by the name of counter-tenor, tenor, tenor-bass and the true bass. The first is a few tones under the treble or boy's voice ; the second is under the counter-tenor so as to be an octave to the treble ; the third is made up partly of the tenor, and partly of the true bass ; which last is the deepest, and oftentimes hath the greatest compass in nature. The best voice then for speaking in public is in general the tenor and tenor-bass ; the counter-tenor being rather too shrill, and the true bass too deep except in solemn, sententious parts, which have their greatest effect from the true bass only. The voice itself is indeed the gift of

* Act. xvi. 37.

of nature ; but with respect to the tone it is extremely in the power of affectation, or ill habit to hurt it, and of art to improve it. The most remarkable ill tones are perhaps such as arise from what is called speaking through the nose and in the throat. Of guttural tones there is great variety. Some are like the bleating of a sheep, or noise of a raven ; some resemble the croaking of a frog, and quacking of a duck : All which seem to be owing to some trick of compressing the wind pipe in such a manner as to confine the tone in the throat instead of letting it pass freely out. The voice is also often hurt by another trick ; that of shutting the teeth, and confining the tone within the mouth instead of opening the teeth and lips properly so as to bring it out with fulness and roundity. The ready way to mend these ill habits, some perhaps may say, is to consult those who are skilled in musick, especially in the vocal part ; and indeed so it would, were they not many of them guilty of the very same faults themselves : But perhaps the surest method is to study carefully the formation of simple sounds by the organs of speech. *

Accent is in English the same as Quantity, making that syllable long, on which it is laid, and the other syllables short : Thus in *industry*, if the accent be placed on the antepenultima, † the other two syllables are pronounced short ; but if on the penultima, the first and last syllables are made short. From this application it is that some men seem to have been extremely misled in their reasoning on the use of the greek accents ; as if in that language accent implied quantity the same as in English : but nothing less. For accent, *accentus* in latin from *accino* i. e. *ad* and *cano*, the singing to some tune or musical instrument, and *προσῳδία* in greek, both signify

* See part the 1st. ch. 2.

† See part the 1st. p. 13.

signify the tone or raising and falling of the voice; as, the acute ' is the elevation of the voice upon a syllable, the grave ` is the depressing or sinking of it, without any regard to quantity; the circumflex ~ is both raising and falling, unharmoniously, as in whining and canting, but agreeably, as in the musical apogitura; which when nearly executed is a grace in singing and playing perhaps the most pleasing of all. It is worth observing that the accute, grave and circumflex are the only possible accents in nature; though they may differ greatly in degrees of elevation and depression; and accordingly the Jews have many marks to express such degrees. Quantity then may be considered as the *time*; and accent, the *tune*: *Poetae canunt*, as observed by Quintilian; so say Homer, Virgil and Milton.

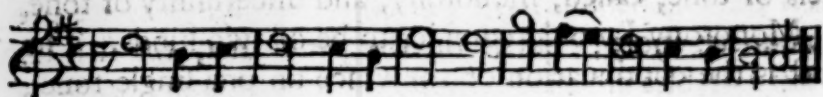
Moviv æide, Oeâ —

Arma virumque cano —

Of Man's first disobedience —

Sing heavenly muse.

Every line in Homer and Virgil, to speak in musical terms, consisteth of six bars in common time, to be measured by six beats of the foot, called by the Greeks *ἀπὸς* and *θεσις*, that is, up and down: Hence this kind of verse is named hexameter. For example.



Arma virumque cano, trojæ qui primus ab oris.

Was this attended to, no question would arise, whether Greek should be read by quantity, or accent? For it would convince us, that neither method as commonly in use can possibly be the true; because the measure and harmony of syllables is frequently if not equally destroyed by the former as by the latter. If for example you pro-

pronounce *ἀνθρώπος* by accent like *industry*, you make the penultima short, which is long by nature; but if by quantity, you make the antepenultima short, which is long by position, like *industry*: so in *οὐλόμεν*,* where the pronouncing by quantity and accent happen to agree; but it is to destroy the measure by making the antepenultima long, and the first and last syllables short. It may with truth be affirmed that the greek and latin Poets are read by us neither in time nor in tune, and that could Homer and Virgil hear their lines pronounced in our Schools, either might justly remark, *si cantas, male cantas*. It will be asked then perhaps, what is the true method? This question I shall not pretend to solve; nor if I could solve it, should think it of much importance; because it is not material how we pronounce a dead language: If we can understand it, that is sufficient. What therefore I would conclude from this reasoning is, that by accent is meant intonation of voice, that it cannot possibly mean quantity, and that they ought not to interfere with each other; but both should be observed, if we would aim at propriety.

The intonation of voice is next to be observed in sentences: And here to shew the ornament it may be right first to expose the deformities; which are two, a sameness of tone, called, monotony, and uncertainty of tone.

Monotony I would consider to be of two kinds. The first is the continuation of the voice on one single tone; as in cathedral service. This kind of monotony or chanting, as it is usually called, was wisely ordained for spacious Cathedrals, and is certainly more agreeable to the ear, especially if performed well, than the second kind, a uniformity in raising and falling of the voice; where the tune, if I may so speak, is alike in every sentence,

* Hom. Lib. 1. l. 2.

tence. Some begin every sentence with the same tone elevated, and sink alike: others rise from a depressed tone, and then fall uniformly; keeping as it were in a circle.

Uncertainty of tone is when the speaker lets his voice as it were run up and down wild, without any modulation at all. This is a habit of speaking more displeasing than any kind of monotony, and less capable of conveying the sense of what is spoken.

Sameness of tone is tiresome to the ear, but uncertainty shocks it somewhat like musick without harmony; and variety only well disposed can raise delight. This the human voice is wonderfully capable of exciting; because it can execute not only all the perfect tones, but divide each tone into very minute parts. The true modulation of the voice then may be thought to lie between the two extremes of monotony and desultoriness; but how to attain it is the difficulty. For though it were easy to give directions to another in person; yet to convey the same in writing is scarce possible by reason of our inability to describe sounds: However I will offer a few hints to the reader, which he must apply to practice, and improve upon, as well as he can.

First, to avoid a monotony let the speaker now and then vary the key in beginning of sentences, with the pitch sometimes higher according to the length of the sentence, and sometimes lower: But

Secondly, in whatever key you begin, a kind of harmony natural and suitable to it should be preserved throughout in rising and falling.

Thirdly, in a sentence let the governing words for the most part bear the superiority in sound over the governed, and the leading part of a sentence over the connected, which must be expressed with the voice somewhat

what depressed in a gradual descent to the Period :

Fourthly let the cadence be different and deeper in proportion to the finishing of the thought, or point of discourse. After a semicolon, or colon properly placed, the voice may sometimes be a little elevated, as it were half a tone ; but should never be depressed much below the tone in the preceding words. Whoever can recollect the late Arch-bishop, Doctor Herring's manner of speaking, may form some conceptions of this. Take for instance the Lord's prayer ; which consisteth of several short sentences, connected with each other, and finishing with the Amen : I would point it thus. Our father, which art in heaven, hallowed be thy name : thy kingdom come ; thy will be done in earth, as it is in heaven : give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power and the glory for ever and ever : Amen. This prayer was always pronounced by that Prelate with great solemnity, and with as great propriety ; but to hear the generality read it would lead one to call in question their understanding, and doubt whether they ever prayed in earnest and with a sense of filial awe to the father of mankind in their lives. It will contribute to variety and harmony, if the elevation of voice be made on syllables by the greek rules of the acute accent. †

Lastly, it is too common a fault to express the interrogation always with an elevation of the voice on the last word ; whereas the question itself will often lie in the first word : as thus. " Where is Abel thy brother? How can I do this great wickedness, and sin against
B b God?"

† See the Appendix to part the 2d. p. 112.

God? The elevation therefore ought to be on the word, which hath in it the force of the interrogation. These rules of pronunciation are drawn from nature; and the reader in reducing them to practice must ever keep her in view. For as singing is, or at least ought to be, a better and more melodious way of speaking; so should elocution resemble conversation, only more heightened and graceful.

The last ornament is gesture; by which is meant the attitude of the body, and the motion or action of the hands and countenance; in speaking of which I shall confine myself to the pulpit.

First then, the attitude of the body ought mostly to be erect; sometimes in a leaning posture over the pulpit, especially in addressing yourself to the audience, and for the better throwing out the voice; sometimes also inclining on each side as it were to shew an equal regard to the whole congregation. There are likewise certain proprieties in the motion of the hands; but as our pulpits will scarcely admit of them, I pass over this action to that of the countenance.

Secondly, the countenance, that is the face and eyes, is the great index of the passions; and by it the speaker may on many occasions prevail more upon his audience than by language: For a look oftentimes hath in it more force than words, or even blows. The countenance of a Preacher then should in general be open and pleasant, yet grave and serious: when and how to alter this frame the best guide to the speaker will be his own sensations of what he is delivering to the audience, and the passion he would excite in them. The eyes, in speaking to the audience, should be directed to each part of it with a modest and decent respect; but upwards, towards heaven in prayer to God, and at the solemn mention

tion of his name. So far at least action may be admitted among us, and thought necessary even to shew a speaker to be alive : yet how few study to avail themselves with even this ! You may often see a stalled Theologist lol-ling with his arms on the cushion, fixed and motion- less reading his audience to sleep, or into worse displea- sure. But can such be thought embassadors from heaven ? Is it thus, that in Christ's stead they are to exhort and pray, " be ye reconciled to God ? " Such indolence and indifference give too much cause to call in question their earnestness and sincerity in feeding Christ's flock, and to suspect that " they came not in by the door, but climbed up some other way : " Others again, to whom is left the office of prayer, you will hear read the finest form in the world, and the declarations of God with- out furnishing themselves with even the requisites of just speaking ; and thereby lose their influence, if not subject themselves to contempt. If a Demosthenes, a Cicero, a Pitt with only the arts of speaking, and mere worldly considerations can rule an audience ; how more absolutely may a Preacher preside with the same weapons in one hand, and the word of God in the other ? The knowledge of language in all its parts, but above all in its force as spoken is befitting no person more than a Preacher, and in no one is its want more dishonourable. No nation perhaps can boast of more good writers than this, and of fewer good speakers ; which is certainly ow- ing to the not making elocution a part of our education : We take great pains to give our Youth a taste for composition and writing well, not inferior to the Greeks and Romans ; but none for speaking well, though it hath ever been esteemed the finishing qualification in the cha- racter of an Orator.

F I



view of his name. So far at least as his name may be admitted among us, and though necessarily even to show a speaker to be alive: yet how few study to swell themselves with even this! You may often see a failed Theologian, following with his arms on the cushion, fixed and motionless, waiting his audience to sleep, or into worse disposition. But can such the thought consider how he fares? Is it thus, that in Christ's stead they are to attract and carry, to be reconciled to God? Such indolence and inattention give too much cause to call in question their earnestness and sincerity in seeking Christ's flock, and to suspect that "they came not in by the door, but climbed up some other way." Others again, to whom a lost the sheep is a matter of course, and the decisions of God with-
Written by the Same Author.

The Antiquity, Evidence and Certainty of CHRISTIANITY by prophecy, set forth in three Sermons.

Cicero, a Pitt with only the arts of the world, worldly considerations can rule an audience; how more absolutely may a Preacher provide with the same weapons in one hand, and the word of God in the other? The knowledge of language in all its parts, but above all in its force as spoken, is better no person more than a Preacher, and in no one is it more more dishonourable. No nation perhaps can boast of more good writers than this, and of fewer good speakers; which is certainly owing to the not making education a part of our education: We take great pains to give our Youth a taste for composition and writing well, not inferior to the Greeks and Romans; but none for speaking well, though it has even been esteemed the finishing education in the school of an Orator.